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DEATH, IN THE LIGHT OF THE HARMONIAL
 PHILOSOPHY.

BY MARY F. DAVIS.

"High lies that better country,
 The land of morning and perpetual spring."

The truth about death never breaks upon us until the light of the spiritual universe shines into the deep darkness of the doubting mind. Until this higher revelation is given to the understanding, the outward fact of death strikes one with the awful force of Fate. By many it is regarded as a "mysterious act of Providence," a shadow sent like a thunderbolt from the throne of God, a punishment inflicted by a dread Power upon a sinful world, filling human habitations with sorrow and desolation. The stricken heart cries out:

"I shrink away from it with unbelief,
 That thou, my sunshine and my light of life,
 Art gone for ever out of touch and sight,
 From any recognition of my sense,
 Into a black impenetrable night."

This awfulness and desolation can be removed only by the light of truth which beams upon the world from the spiritual universe. Unless the inner life be unfolded, or the senses which we shall possess after death be opened this side of the grave, darkness and doubt fill the groping mind, and the bereaved heart is wrung with anguish. The physical senses cannot perceive spiritual realities, neither can the sense-educated mind reason clearly concerning things spiritual. There must be some degree of awakening of the inner sensibilities before the individual can rise out of the overwhelming grief and gloom attendant on the mysterious wrenching from our grasp of the beloved ones whom we hold dearer than life. For the want of this interior awakening many suffering hearts seek for a "sign," through religious excitement, or through manifold marvels. But individual growth into spirituality should be first sought. We should aim to rise into that harmonious state—that oneness with the Divine nature which would make *communion* with the departed possible, and then we shall cease to crave such purely external methods of communication as now seem to threaten a lower tone to Spiritualism. May the pure white light out of which this sacred Revelation came, so permeate and possess our interior natures that the words of the poet who wrote of "Presence" may be our own:

"O nameless thing! which art and art not; spell
 Whose bond can bind the powers of the air,
 Compelling them thy face to hide or bear.
 O voice! which, bringing not the faintest swell
 Of sound, canst in the air so crowd and dwell
 That all sounds die. O sight! which needst no share
 Of sun, which sav'st blind eyes from their despair.
 O touch! which dost not touch, and yet canst tell
 To waiting flesh, by thy caress complete,
 The whole of love, till veins grow red with heat;
 O life of life! to which graves are not girt
 With terror, and all death can bring no hurt.
 O mystery of blessing! never lift
 Thy veil! our one inalienable gift!"

The Harmonial view of death, a hint of which is attempted in the following pages, can be obtained not from the "night side" but from the *light* side of Nature. From this spiritual summit we

see

"The stars go down to rise upon some fairer shore."

Our loved ones go through the change mis-called death, leaving us desolate in the external life, but beyond we find them all again, fair as immortal flowers blooming in the Garden of God. The smile which the departing spirit leaves on the pallid lips we love is a token of the triumphant joy of which the expression would be:

"O death, where is thy sting?
 O grave, where is thy victory?"

New York, May 15th, 1876.

M. F. D.

Nature is the interpreter of man. In her multiform phenomena, and the subtle laws which underlie them, we can find a sure clue to that being which we are and possess. Hence if we would make ourselves proprietors of that knowledge which is the sum of all, namely, knowledge of the soul, we must be humble students of Nature outside of man, no less than of Nature in his essence and organisation.

Kneeling thus reverently at the vestibule of her great temple, she will ere long introduce us into the holy of holies, where we shall see the pure transparent glow of a spiritual light enveloping all things, so that they stand transfigured before us, and we behold their richness and their significance.

Then the lightest breath of golden-robbed summer, the faintest carol of singing-birds, the most gauzy cloud floating adown the deep of noonday, the sunset brilliancy of autumn eves, the vast, enveloping ocean, the grand old hills, and the ever-moving, ever-changing panorama of seasons, and suns, and stars, and human forms—these all alike strike upon the electric chain of being, and awaken us to wonder and wisdom, joy and worship.

NATURE WITHOUT AND WITHIN MAN.

This is because Nature outside of man represents what is within him. It is because the spirit is the fountain of all forms, forces, and attributes; of love, wisdom, power, virtue; of beauty, sublimity, eternal repose, and eternal activity; it is because of this that we feel ourselves related to the broad universe, spreading off into immensity around us. Hence, the mute violet and the shining stream have a language that we can understand, and the surging meadow and forest oak have each a mission to our deepest consciousness. The sea-beat answers to our heart-beat, and within the soul chime melodies that are repeated by every orb that floats in the infinite abyss of motion. How truly said the great poet:

"I live not in myself, but I become
 Portion of that around me: and to me
 High mountains are a feeling.

I can see
 Nothing to loathe in Nature, save to be
 A link reluctant in a fleshly chain,
 Classed among creatures, when the soul can flee,
 And with the sky, the peak, the heaving plain
 Of ocean, or the stars, mingle, and not in vain."

Thus gently doth Nature teach her attentive children. Through the cycles of eternal change there flows an anthem of eternal melody; sad and gay, grand and pathetic, by turns, but ever pealing through the universe in rhythmical cadence and unbroken harmony.

UNIVERSAL UNITY OF THINGS.

When we go a few miles apart from the rush and crush of a busy city, we find that all its discordant sounds gradually melt and blend, until at last we hear only a murmur like the soft tread of forest streams, or the wavy chime of distant bells. Thus it is when we ascend the mountain of contemplation and serenely overlook

the kingdoms of the world and the realm of Nature. Time and space, accident and circumstance, life and death, all settle into their own place on the scale, like the major and minor notes in a grand oratorio; and we listen, soothed and satisfied, to the rise and fall and never-ceasing flow of the one universal anthem.

Nature, then, is our friend. Nay, more; she is our mother. When saddened by sorrow, or crushed by care and toil, we can go into her blessed sanctuary and lay our anguished heart upon her great heart. Pulse to pulse, life to life—thus reposing and believing—we feel the waters of peace distilling, drop by drop, upon the centre of our souls, until at last we rise into the budding freshness of new energies and higher hopes.

Tenderly does our Mother Nature lead us into the serene depth, the holy silence, where dwelleth our Father God. When we obey her, she caresses us and clothes us with beauty and happiness. When we disobey her, she repels us and sets upon our being the seal of deformity and pain. When our soul becomes weary of companionship with the body, then does she gather the frail form in her loving arms and lay it away to rest, opening the door, meanwhile, for the spirit's ingress to the higher and better mansions of our Father.

THE ABSOLUTE CERTAINTY OF DEATH.

And this is what we call DEATH. More surely than any other change comes this great change to every child of earth. What may occur in our experience the next week or the next year, with whom we may seek or avoid companionship, what perilous or pleasant paths we may tread, what oceans we may sail or lands traverse, we know not. Human events, like the ebb and flow of the sea, take place with that alternation which marks the order of universal nature; but when our vision would rend the veil and read the law which might interpret the past and prophesy of the future, we find the infinite soul overlaid by the deep shadow of a finite existence.

Hence, uncertainty attends our forward steps in life, but concerning death there can be no doubt. As surely as we exist, so surely will the moment come when the soul will go out with the last gasp of the quivering frame.

There are periods in human experience when this certainty seems to follow on our track like the footsteps of fate. We dread the stealthy foe, yet cannot elude his grasp. We love life and hate decay; we rejoice in health and shrink from disorganisation. Yet surely, steadily, each moment bears us nearer and still nearer the returnless wave. Then comes the fearful illustration of the power of the conqueror—the tragedy of mortal disease, holding in its iron grasp those we love best; the heart-agony of the last farewell—the cold, white form—the coffin—the grave.

In all this Nature seems unkind, life a failure, the fleeting joys of a few brief years no compensation for the mysteries and miseries of existence.

Such is the feeling of the stricken heart, such are the contemplations of the struggling soul, as long as the rays of the spiritual sun fail to penetrate the thick folds of earthly being. Not until the very God warms into life the germs of our latent spiritual consciousness, not until we can walk serenely in the light of our Father's smile, shall we see clearly the perfectness and glory of our Mother's work, and rest in sacred faith and holy joy within her protecting arms.

THE SOUL'S SUPREMACY TO DEATH.

That is a low state of mind over which a dread of death holds predominance. In high and heroic moments we can be swayed by no such fear. When some great truth or sublime passion seizes and absorbs the soul, how insensible are we to all that can disturb or destroy the body! Then we feel related to omnipotence, and in our potentiality are so fully aware that we cannot cease to be, that mere personal safety is a matter of no moment and no concern.

When a fierce Roman soldier broke into the study of Archimedes, and advanced with uplifted sword to cleave him in twain, the philosopher paid no heed to his own danger, but, intent upon a scientific truth, merely requested time to finish his theorem.

Socrates knew no sublimer hour than that in which he conversed sweetly and calmly with his friends, while drinking the deadly hemlock.

There has been many a religious martyr burned at the stake who, during the long agonies of that terrible death, has had a countenance radiant as a seraph's, with the unspeakable joy of a blameless spirit, dauntless in its godlike adherence to the principle of Right.

How encouraging to know that there are moments when any human soul can be thus grandly defiant, thus nobly self-poised and transcendent! For if one can become heroic, then another and all others can; and if, during a few shining moments, the spirit can be brought to triumph over sense, then the time may come when existence will be overarched and interfused with this diviner life, which will make all moments and all deeds sublime.

But now, instead of walking the earth erect, with an ever-present consciousness of a princely dower, which no change can diminish, no decay mar, no death destroy, we skulk and cringe like craven souls, and tremble lest some dire destiny overtake us.

DEGRADING TEACHINGS OF THEOLOGY.

To this unworthy tendency the theologies of the world have always lent their powerful aid. That which is called Christian has especially conduced to degrade man. It teaches that from the first we are totally depraved; that "from the sole of the foot even unto the head there is no soundness in it [us], but wounds, and bruises, and putrefying sores." To be saved from this horrible spiritual malady, we must debase ourselves still more before a terrible potentate—submit to the shameful dishonour of imputing

our sins to an innocent person, or, at least, of accepting a reprieve through the torture and death of that unoffending being; then "put our hand upon our mouth and our mouth in the dust," and writhe and creep, like degraded serfs, at the feet of a dread and revengeful demon, misnamed—*Deity*.

In many ways does this narrow theology tend to belittle, debase, and disgrace humanity. It not only fills life with low aims and ignoble deeds, but it teaches most unnatural, unwholesome, and repulsive views with regard to death. Contrary to all the beautiful lessons of Nature in the visible sphere which we inhabit, Christian theology assumes that man was first created with an imperishable physical organism; but, in consequence of disobedience to a whimsical command of his Maker, the law of his existence was at once arbitrarily subverted by his short-sighted and capricious monarch. The matchless twain of Eden ate

"The fruit
Of that forbidden tree, whose mortal taste
Brought death into the world, and all our woe;"

and the austere Judge who owned the luxurious garden, and placed his ignorant children in reach of its tempting fruit, smote not only the terrified pair and all their posterity with his prolonged vengeance, but cursed the very ground for their sake.

We see that, according to this theological romance, Death is an arbitrary decree of a revengeful tyrant; and hence it becomes, to the misdirected imagination, an event of terror, hate, and indescribable foreboding. The thought of it is to many an incubus, pressing upon the faculties by night and by day, and paralysing the best energies and most exalted hopes. Devout church-members, pastors of flourishing congregations, and zealous tract societies awaken into morbidly-intense activity this ever-lowering fear, by presenting Death as the first, the last, the only subject worthy the attention of a human being during the days, months, and years of earthly life. To be prepared for that awful event; to be ever watchful lest it come as a thief in the night; to wait in solemn, mournful apprehension for the "king of terrors;" to keep in constant view of others, and especially the young, startling visions of

"The groan, the knell, the pall, the bier,
And all we know, or dream, or fear,
Of agony"

connected with the grave; to consider all motives, all acts, small and mean compared with the absorbing, overwhelming effort of preparing for the narrow house and the destroying worm—these seem to be among the great aims of a sectarian propagandism and dogmatic theology.

It is true that the earth smiles in its fresh spring loveliness, and waters come gushing in wild abandon from merry mountain-streams, and bending skies are mantled all over with a flush like that of joy, and white lambs gambol upon sunny slopes; but man, the noblest, best of God's creatures, must sit in sackcloth and ashes, ever reflecting on

"That hushed, Cimmerian vale,
Where darkness, brooding o'er unfinished fates,
With raven wing incumbent, waits the day—
Dread day!—that interdicts all future change."

As though it were not enough to blaspheme the Divine humanity by calling it wholly sinful; but our swift moments must be laden with this deadly weight of anxiety concerning the most golden circumstance among all those which cluster upon the rosary of our passing years! The great, earnest, strong hours of a whole lifetime, made to bend in subserviency to the few illumined moments during which the spirit changes its apparel, or the mortal puts on immortality!

THE INFALLIBLE TEACHINGS OF NATURE.

We will turn from these erroneous, oppressive, and repulsive views of man and his relations to God, and contemplate life and its changes, in their real beauty, grandeur, and significance. We will seek truth, not in the muddy channels of theological speculation, but in the broad and blooming fields of Nature. We will inquire of the plant, the animal, the ever-changeful yet ever-steadfast nature of man, and of the golden spheres beyond which angels inhabit, and see what answer they will bring to satisfy the deathless yearnings of the spirit.

In our researches hitherto we have been wandering from home—from the clear, deep fountain of knowledge, wisdom, and joy. Physically, we have turned ourselves out of doors by allowing ordinary impulses and appetites to hold sway over the higher faculties of our nature. Intellectually, we cultivate a feverish restlessness which we denominate "activity;" and under its impelling force we go driving through colleges, and books, and foreign countries, forgetting that vast libraries are locked up in the labyrinth of our own souls, with volumes more elaborate, and comprehensive, and beautiful, than were ever written—unmindful that wild sierras, and soft Italian skies, and surging Mediterraneans, and cloud-capped Alpine peaks, are but a faint reflex of a gorgeous inner world which the outer bodily temple doth but conceal and guard! Spiritually, we resort to creeds and dogmas, and feed on the mil-dewed husks of a religion from which the live kernel has long since emerged, all unconscious that a *Divinity* sits in the deep sanctuary of our being, waiting to transfuse celestial ambrosia through our hungered spirits, and fill our whole natures with the sweet radiance and sacred bliss of parity, harmony, and love!

HARMONIAL VIEWS OF LIFE AND DESTINY.

But we need be wanderers no longer. The new Spiritual Religion, which the Harmonical Philosophy teaches, is bringing us more and more into a grateful recognition of this interior life, with its

immense facilities and enjoyments. We are beginning to experience, more and more frequently, those intense momentary exaltations during which whole seas of hitherto hidden wisdom seem struck out of the rock in which we are imbedded, and swiftly surge before our startled vision. The angel-world is bending low to bless us with a baptism of strength and aspiration, that thereby we may ascend into that illuminated atmosphere which invests all things with the glow of inspiration. The world no longer seems

"A fleeting show,
For man's illusion given,"

but a glorious sphere of actual, earnest, sublime endeavour. We no longer dawdle away existence in preparing to die, but we make ready to live the largest, truest, purest lives of which we are capable. The past is no master, the future no dread; but the eternal present is ours, and the acts of *this moment* claim our worthiest and noblest aims. We now know that our earthly life is not a mere probationary scene—a "stage" on which is to be enacted the divine tragedy of "Redemption"—a battle-field where Satan and Jehovah enlist embittered hosts in fiery contention for the souls of men; but Nature has given us birth and being here for the sake of perfecting an individual spiritual organization which shall outlive the sun.

On the very summit of life has she reared the temple of Humanity. Low down, in the mineral kingdom, did she commence the pyramidal structure. Patiently, through long cycles of ages, she, our Mother, wrought, forming, combining, dissolving, and re-constructing, placing deposit upon deposit, and strata upon strata, building up the vegetable kingdom on a mineral foundation, causing the complicated animal structure to spring from the vegetable world, linking motion to matter, life to motion, sensation to life, and intelligence to sensation, until, at length, man stood upon the apex of that vast and glorious mountain. So perfect was the chain of being, that there is not an atom or element, not a force or form in all that unimaginable machinery of means, but finds itself duplicated in this wonderful human structure, which is the end and culmination of all.

We are, then, truly related to the external universe by every fibre of our being, and yet superior to it all. Hence that mysterious sympathy which we feel in solitary places, that deep, restful lull which contact with green fields and graceful trees will give us, that sublime joy of communion with mountains and stars, that dear consolation in sorrow and despair, which comes in the voice of the rushing of mighty waters; and, amid all, that feeling of supremacy over time and change which rises like an aroused spirit within us, at such moments of contemplation.

It was more than poetic fancy—it was an everlasting truth—that came welling up from the gifted soul of George Herbert, when he penned the following noble lines:

"Nothing hath gone so far
But man hath caught and kept it as his prey;
His eyes dismount the highest star;
He is in little all the sphere.
Herbs gladly cure our flesh because that they
Find their acquaintance there.
More servants wait on man
Than he'll take notice of; in every path
He treads down that which doth befriend him
When sickness makes him pale and wan.
O mighty love! Man is one world and hath
Another to attend him."

Feeling this intimacy with our universal Mother, we can but inquire her aim in thus perfecting her organic work, in thus concentrating the riches of the outer universe in the form and essence of man's nature.

WHY IS MAN THE HIGHEST ORGANISM?

Nature is neither tardy nor equivocal in her response. She tells us that the lower kingdoms of Nature constitute a factory, so to say, by means of which the human body was constructed; and that the body, in turn, becomes the cradle, or vehicle, or dwelling, by means of which the spirit is organized, perfected, individualized, and made immortal. Not that matter creates spirit; this could not be; but the peculiar combination of matter which exists in the human structure makes it possible by means of that structure, and by that means only, for spirit to become organized and indestructible. As electricity, though existing previously in a latent and intangible state, is eliminated by means of the galvanic battery, so spirit, though existing previous to and separate from the body, is, by means of the external organism, evolved, so to say, and enabled to gather to itself the form and substance which are imperishable.

It plainly appears, then, that this life is but the beginning of an unending existence, and this world, with all its beauty, is but a mere shadow of that which is to come. "Eye hath not seen, nor ear heard, neither have entered into the mind of man," the blessed realities which Nature hath in store for all her children.

"I feel my immortality o'er sweep
All pains, all groans, all time, all fears—and peal
Like the eternal thunders of the deep,
Into my soul this truth—'THOU LIV'ST FOR EVER.'"

WHAT IS THE REALITY OF DEATH?

What is Death? What but a mere circumstance in an endless existence, less deplorable than banishment to a far country, less than an unworthy deed, less than the rupture of friendship's ties, less than the hour of physical distress, which you, my friend, have often experienced! Like falling asleep on a bed of sand to awake in a garden of roses, would be the natural departure of the spirit from earth. Could we truly live till childhood had ripened into

youth, and youth into manhood, and manhood into old age, so that the spirit could have the full benefit of a life on earth, then would the body fall off like a worn-out and useless garment; and the soul, in the fresh-born vigour of immortal youth, would sail joyously into the atmosphere of its higher and better home.

Only thus can Death be truly a messenger of joy. Nature shrinks from violence and pain; and decease occasioned by evil practices, or the departure of childhood and youth for the far land of souls, or the severing of body and spirit by disease or accident, are events always to be shunned and lamented. Little children are happy in the Summer Land. Loving spirits shelter them under their protecting parental care, and they constantly progress in knowledge and wisdom; but it is of great importance that the spirit should accompany the body into the vale of years, in order that it may gather to itself those experiences and memories which will doubtless be of vast advantage in that sphere of existence which succeeds the present.

Who among the loved ones that have gone before, and are now blessing the world with a gentle, welcome baptism of angelic guardianship—who among that shining band give us the greatest strength and the widest guidance? Childhood comes with words of love, and delicate, fond caresses; and our hearts, which they left so stricken and desolate, beat once more with a sudden and overwhelming joy. But when we need more than love—when our dim eyes grope for the light of wisdom, that our feet may not stumble—do we not seek counsel of those whose length of days on earth gave them a deep realisation of the perils and temptations, the sufferings and triumphs, which attend our rudimental state?

SPIRIT-INTERCOURSE THROUGH SPIRIT-CULTURE.

The more we seek the deep, interior life of the soul, the more do we come into communion with the disembodied who have entered the shining gateway of eternal peace. This is true Spiritualism. In such blessed intercourse we find that Death is no longer the "King of Terrors," but a kind and gentle friend who opens the door to the upper and better mansions of our Father. The dark portals of the grave become illuminated with celestial radiance, and the mists of the "valley and shadow" melt into the soft, roseate hues of a golden morning, on whose atmosphere float angelic forms, waiting to bear us in their loving arms to the land of the blest.

But the best result of that self-culture which yields so rich a harvest of spiritual intercourse, is that it gives us to ourselves. The effort to attain the summit of that sacred mountain, brings into exercise the dormant energies of our spiritual natures, so that at last we are truly "born again" into this beautiful fullness of spiritual life. Then we appreciate our riches; then we realize our strength. "We shall mount up with wings as eagles; we shall run and not be weary; we shall walk and not faint." What was once dark and mysterious in the operations of Nature now becomes luminous and beautiful; and the soul rests in an unwavering faith on the eternal supremacy of Good.

Because I am, therefore I cannot cease to be. Thou, O friend! desirest immortality because thou art immortal. Thou aspirest to goodness because thou art the Good! Thou lovest the beautiful because thy soul is a fountain of beauty. All principles are eternal, and the fact that we can comprehend them is ample proof that we have a conscious existence parallel with them. We need no outward testimony to give us a guarantee of eternal life, for when we have attained the power to glide into this inner sanctuary of the soul, we know that the genius there enshrined

"Lives through all life, extends through all extent,
Spreads undivided, operates unspent."

THE SOUL AND ITS ASPIRATIONS IDENTICAL.

The soul is absolute. Essentially, it knows neither time nor space; but relatively, it takes on the conditions of both. Emerson says:

"As there is no screen or ceiling between our heads and the infinite heavens, so there is no bar or wall in the soul where man, the effect, ceases, and God, the cause, begins. The walls are taken away. We lie open on one side to the deeps of spiritual nature, to the attributes of God."

These are the words of an inspired teacher, and we accept them gratefully. But since there is another side to the soul on which impinge the bodily organs and functions, and all the conditions of mortality, it is but natural to inquire what follows on the severing of those ties which hold body and soul in an earthly union.

We have seen that, by means of the body, the soul is enabled to start on its eternal pilgrimage as an individualized entity; but as the steam which is generated by the fire and water of a locomotive soon dominates both the engine and the train, so the spirit, when once evolved through the agency of the body, dominates that body and all its concomitants. Holding this absolute sway, the inmost nature, which I have called soul or spirit, clothes itself with a spiritual body which is now intermediate, but becomes outermost when the connection between soul and body is dissolved. This intermediate spiritual body permeates the physical, giving warmth to the blood, strength to the muscles, and life and sensation to the whole visible organism; while that, in turn, gleams from Nature's storehouse her choicest viands and devotes them to building up and perfecting this interior form which is to pass on with the spirit into the Second Sphere.

In that natural, peaceful life which nature intended for man, this reciprocal process goes on till the meridian of years is passed, and then the spiritual forces gradually withdraw from the external form in order to complete the internal temple, and strengthen and beautify it for an exit to the better land.

Hence, the falling step, the tottering frame and sunken eye of age, while the spiritual body within is young, and strong, and beautiful, awaiting its peaceful journey to fairer groves than those of blest Arcadia.

THE LAST SCENE OF ALL.

And now the shrunken form is still and pale, and the mourner stands with hushed breath beside the death-bed. To the physical sense all is over; but to the spiritual vision there has just commenced a sublime apotheosis. (See "Great Harmonia," vol. i., p. 157.) Above that lifeless head plays a halo of light, and anon it spreads into a large radiant wave and rises on the sustaining air. Gradually this luminous, nebulous, wave-like emanation takes form and features very like, and yet vastly unlike, the prostrate body beneath it. At first it is as though the departed loved one had returned to helpless infancy, with its soft, pliant limbs, and innocent eyes; then the spiritual form gathers fulness, and buoyant youth, in its grace and glory, stands transfigured before the inner vision.

Around the new-born spirit is the angel-band which has been waiting to give it welcome. They bear it upward on the bosom of that magnetic river which sets toward the Summer Land. Swiftly, beyond clouds, and planets, and suns, they soar, till golden hills, and pellucid lakes, and the fragrant breath of countless star-gemmed flowers, and the full, orchestral burst of myriad love-full voices, guide them *Home* from their far journeyings.

In the bowers and beside the crystal streams of that high and holy Home begins the new life of the late enfranchised being. Blessings and beauties before undreamed of in her wildest imaginings cluster thick around her. Avenues to knowledge, wisdom, and progression, open on every hand. Loving eyes beam upon her, gentle hands clasp her own. By all that is great and glorious she is moved to be noble, good, and great. Earth, with its pain and grief, and multifarious causes of evil, is behind her. Heaven, with its harmony and joy, and multifarious cures of the effects of evil, is before her. The mighty soul, which once struggled in vain to force its way through its limitations, now rises grandly up and claims its kindred and its destiny. Deep gratitude fills her being for the kindly ministration of Death, and in the garden of an eternal Eden she is for ever blest.

DR. MACK'S HEALING AT DOUGHTY HALL.

On Sunday evening Doughty Hall was well occupied with a highly intelligent and attentive audience. We have seldom observed a more sustaining sympathy or better conditions for spiritual work. It had been announced in these columns that Dr. Mack would heal in public, and the audience had come together evidently in the faith that they would not be disappointed. Mr. Burns conducted the service, and, as a lesson, read the first portion of John v. He then introduced Dr. Mack with a short lecture, in which he observed that most people did not believe in the power to heal by the laying on of hands, and those who did believe in the power were rather unreasonable as to the extent to which it could at all times be exercised. He then pointed out that the power to heal depended on a series of conditions. First, there were the physical fitness and spiritual belongings of the operator; but though even in the best state, these were dependent upon other agencies; the next of which might be regarded to be the physical and spiritual fitness of the sufferer to be healed. It did not appear from Scripture or other ancient writings that Jesus or any other healer cured all he came across indiscriminately. The cases relieved out of the whole population of sufferers were but few. All temperaments are not alike receptive to the power, nor is disease at every stage equally manageable. Of the "great multitude of impotent folk" waiting by the pool, Jesus selected this man, whom he "knew had been a long time in that case," and who had waited thirty-eight years to be cured. But the spiritual condition of the patient is even of more importance than his physical state. He must desire to be healed, and rise above the cause of his suffering. The man at the pool, in the chapter read, had waited for many years the opportunity to be immersed at the troubling of the waters. He had for such a long time fervently desired to be healed that his spirit had disengaged itself from the malady, and it was quickly removed altogether by Jesus, who asked the man, "Wilt thou be made whole?" and seeing he was in earnest, commanded him to take up his bed and walk. Why did he not at the same time cure the "great multitude of impotent folk—blind, halt, and withered," who waited there along with this cripple? But we hear of no other of them being relieved, for Jesus was soon after lost in the multitude. The most desperate cases are frequently the most easily cured, because of the desire for health and the loathing of the infirmity. It is far otherwise with those who live in that state of sin which is the active cause of their disease. While the sufferer hugs to his bosom, as a pleasure to be indulged in, the cause of his illness, it will be impossible for any healer to do him much good. Some come to the healer with all the assurance and selfish demands imaginable, and expect the power to do for them what they have no right to expect. It would be inconsistent for the Deity to institute consequences to follow the transgression of law, and at the same time provide a plan for evading these consequences. The person who comes forward to be cured should do so in the spirit of true repentance and a desire for spiritual light and knowledge, to do better for the future. Jesus said to the man he had cured, "Sin no more, lest a worse thing come unto thee." This implied that his past suffering had been the result of transgression, and that if he were not mindful, he might have even a worse affliction come upon him.

We never hear of Spiritual healers relieving desperately wicked people. Suffering is the best instructor of the wicked person, and a preventive of continued wickedness. To relieve an evil-doer from the consequence of his folly would be to put a premium on evil-doing and enable the profligate to go on to greater lengths. On this immoral basis our present system of medicine is founded. Hence there is much doctoring, and diseases increase. Nothing but a desire for goodness and righteous conduct will cure man's infirmities, and it is only those who are so actuated that the spirit-world can benefit. The reason is

this: Spirits who do a good work must be good, and can therefore only approach those whose sympathies are for goodness. The person who loves evil and lives in it prevents the approach of the good who would aid him; not only so, but he places himself in firm league with the evil ones who drag him lower and lower. This is wholesome teaching and it is not only the teaching of the Bible, but the method of all the great healers who have laboured in the past. A third condition for healing are the surroundings. Each person present influences the result somewhat. Jesus could do no mighty works on one occasion because of their unbelief. The ancients understood this and erected temples, devoted to the relief of the sick, and the leaders of the Apostolic Church performed cures in their meetings in the midst of a sympathetic audience.

Mr. Burns concluded his address by pointing out that this healing power did not depend on the nation, age, or belief of the parties. It had been exercised before the Christian era, and now by the Pope of Rome on the one hand, and Spiritualists, who profess allegiance to no church, on the other. It was done by those in the conscious state and by mediums entranced.

Those who intended to put themselves under treatment were now asked to step forward to the table, when Mr. Burns took down a statement of the cases. Eleven were entered in all. Dr. Mack then came forward to the table, and placing a basin thereon, poured some water into it from a can, two of which were ready filled with water. A large pail also stood by, in which to empty the water which was used for the treatment of each case. As Dr. Mack took each case in hand, the particulars were read out to the meeting, and, after treatment, the results as communicated by the patient were stated to the meeting, and fully assented to by the persons relieved, as stated in this report. The treatment consisted of manipulations by the Doctor's hands, applied to various parts of the sufferers' bodies. The operations were performed with great rapidity, the eleven cases occupying less than an hour.

The following is a list of the cases treated, with the results:—

1. Mr. Hoeker suffered from suppressed gout, excessive debility, and pain in the joints. As appeared from his subsequent statement, the symptoms included much mental depression and gloominess of mind, which were very distressing. It was one of his better days, and he was at the time free from pain. After treatment, he felt greatly relieved. He was more hopeful, buoyant, and comfortable in his nervous system. Later in the evening he expressed himself more decidedly benefited.
2. A lady, apparently about fifty; had received a blow on the head some years ago, which had left great tenderness on the part and all down the spine, which was very painful at the bottom. It appeared that she could not touch the parts for the pain. After the treatment she declared herself much benefited, the tenderness was removed, and she spoke very emphatically of the comfort she experienced when compared with her state only a few minutes before. She had applied to the best medical authorities, and attended various hospitals without relief.
3. A gentleman: neuralgia and pains all over him. The liver affected. His face wore an anxious expression, as if in considerable pain, and worn out with suffering. He was stiff in the limbs, and appeared to be lame. The result of treatment was, "Thank God, the pains are gone." He stood straight up, walked freely, and his face wore a cheerful and harmonious expression. This change of countenance was a noticeable feature in the treatment on most of those who came forward.
4. A young lady suffering from neuralgia in the head, accompanied by great bodily weakness. The muscles of the brow were observed to be drawn on one side, and the face was pale and distressed-looking; she was not in active pain at the time. The treatment had a very decided effect. The face was quite harmonious, the eye brighter, the colour improved, and she said she felt very much better. It should be observed that there was no pain to be relieved at the time, but the change in the general state of the system was as significant as relief from pain. At the close of the meeting the lady's mother came forward to Mr. Burns and desired him to convey her thanks to Dr. Mack for the benefit her daughter had received.
5. A gentleman, apparently upwards of fifty years of age, had a feeling of suffocation, and great weakness of the chest, especially after eating. This had been on him for eighteen years, but an attack of bronchitis had of late years very much aggravated the symptoms. After treatment he spoke very decidedly of the relief which had been afforded his chest, and that he breathed with much greater freedom. He looked much younger and fresher.
6. An elderly gentleman, with a careworn expression of face, said he had for two weeks suffered from violent rheumatism in the head. There had been applied to it poultices of mustard, ginger, and mustard and flour, but without relief. He was slightly bald, and his scalp was all scarified with the blisters, and his neck was quite red from the same painful cause. After treatment he declared himself free from pain. [On Monday he returned to Dr. Mack, stating that he went to bed on Sunday night and slept well till three o'clock. Then the pain returned somewhat. Dr. Mack again freed him from pain, and he has not returned, so it is hoped he is permanently relieved. He was found to suffer from injury to the spine.]
7. A young man had toothache in the left jaw, and partial deafness of the left ear, the result of cold. The treatment removed the pain from the jaw entirely, and benefited the hearing. It was remarked that possibly the deafness arose from inflammation which had not had time to subside.
8. Mr. Friehold had excessive palpitation of the heart, and pain in the lower part of the back. The treatment relieved him from pain, and the weight arising from the defective action of the heart was much removed. Mr. Friehold stated to Mr. Burns that, when a child, he had been severely frightened, which caused him to roll down a flight of stairs insensible. This brought on epileptic fits, which left him, but the symptoms described above remained. These were much reduced by the treatment.

[We have received the following card, dated June 20:—"Dear Mr. Burns,—Just a line to say how much I have been benefited by Dr. Mack last Sunday. I have not felt so well for a long time. I consider it a remarkable cure, because of the heart. It now beats very quietly, and, from excessive palpitation of the heart. It now beats very quietly, and, on the whole, I feel a different man; the pain in my back is nearly gone.—With deepest gratitude to Dr. Mack, and kind regards to Mrs. Burns and yourself, truly yours, FRIEHOOLD."]

9. Mr. Frederick Bryant, upwards of thirty, fell, three years ago, on his throat in an accident. His voice had been impaired since, and when he had a cold, his throat always suffered. He had a weakness in the part, which distressed him. The treatment did not restore the voice to clearness of tone, but it improved it. The gentleman attached greater importance to the fact that his throat was considerably relieved. He felt much stronger.

10. A gentleman, apparently about fifty years of age, had great dimness in the right eye. He could see objects with it very indistinctly. His right ear was also considerably affected with dullness of hearing. After treatment, he decidedly stated that his sight was improved, and his hearing fully restored. He had not consulted any doctors in his case.

11. A working-man, apparently upwards of thirty years of age, had been to all the hospitals in London without relief. He had suffered from pain in the left breast and between the shoulders for nine years. Was tormented with phlegm, which he could not get rid of. Was prevented from having his rest of a night, his heart beat so. After treatment, he said the pain had left the region of the heart and back, and he was much better in other respects.

This was one case more than the Doctor thought prudent to undertake, but he did not like to turn it away. As soon as it was over, he rushed from the hall to the open air, as the power drawn from him had been great.

During the progress of the cases, Mr. Burns made many elucidatory comments bearing on the question of healing, which threw much light on various points.

Mr. Cain stood up and publicly thanked Dr. Mack for having cured him of lumbago in five minutes.

Mr. Robson saw and described Dr. Mack's spirit-doctor standing about a head higher than the Doctor himself. This description was recognised.

Mr. Burns, in his remarks, said that as a healer could convey life-force to his patients, so there were people of another sort who drew life-force from some with whom they came in contact. It was also possible to take the pain from one person, and communicate it to another. Dr. Mack absorbed the pains into his own body, and then threw them off into the water in the basin, and thus got rid of them entirely. This healing process reduced the number of pains in the world, and by the attention of all being intelligently directed thereto, pain might be extirpated like bad weeds or noxious animals.

Mr. Hocker, in illustration of the above, said he had been at Mr. Ashman's when that healer was making passes down a man's leg, which had a bad wound in it, the result of an injury. Mr. Hocker was warned to move away or he might take on the symptoms. Next day he found his leg to be very sore, and a red spot appeared at the same place as the wound was in the person's leg Mr. Ashman had been treating. To further confirm this danger, we may add that at the close of the meeting a young gentleman came up and said he was much affected by having taken up some of the diseased influence which had been thrown off by those treated that evening. He was under development and very sensitive.

Mr. Burns closed the meeting by remarking on the great success which had attended Dr. Mack's efforts. Every case had been successful, and all ought to thank God for the fact that such a power was at the disposal of mankind, and that such a good demonstration of it had been witnessed that evening.

PROPHECY.

To the Editor.—Dear Sir,—Your correspondent, "Cosmos," has opened to your readers' consideration one of the most important subjects connected with the powers of spirits, "Can they with certainty predict the future? It is often overlooked that spirits are, after all, only human, and therefore can only obtain their knowledge of the future in the same way as mortals. They are neither omnipotent nor omniscient, but owing to their vast experience many of them are possessed of considerable power and knowledge. That such predictions of the future are often correct is undeniable, but how is their knowledge obtained?

1. By calculation. Even among ourselves a keen, logical mind can often penetrate into the future very accurately, and it cannot be doubted that spirits with their extended powers can judge in a far greater degree as to the upshot of things.

2. But besides bare calculation, the prophetic powers of spirits are greatly aided by actual observation and experience. The higher spirits have doubtless witnessed the growth of other worlds, and have taken numerous observations of human character and the sequence of events in the past; hence they are able to foretell pretty accurately the destiny of individuals and nations.

3. Moreover, there can be little doubt that the higher spirits are possessed of great actual power, and it is open to them to bring to pass certain events. These events are prophesied by them, and, of course, come true.

That spirits, however, are not possessed of absolute, intuitive omniscience, may be inferred from the shortcomings in the fulfilment of some prophecies and the total failure of others. In the first of these cases, the event predicted was most probably the will of the spirit-world, and could only be brought about with great difficulty on the part of its devisors; in the latter case, the event was found impossible. Of the former class of events we have a memorable instance in the predictions of the Messiah. The time, place of birth, lineage, and the purpose of his life, were minutely foretold, and all was fulfilled, but how? He was born, indeed, at the time and place predicted, and appeared as a descendant of David; but the only way found for his entry into the world was one which reflected disgrace upon his mother, while the chief result of his teachings has been to produce world-wide bigotry and superstition. Of prophecies which have turned out to be total failures we have an instance in those relating to the return of the ten tribes of Israel; they never have, and never can, return, for they are nowhere to be found.

In his "Letters and Tracts," Judge Edmonds has given a very prudent caution against too great a credulity in predictions of spirits. I myself have had things predicted, the fulfilment of which is absolutely impossible. By the highest spirits, through the most reliable sources, I have been promised blessings and deliverance from trials which compass

me, which never can take place. I have waited long already for their fulfilment, and I expect to have to wait much longer. Were I to place any confidence in these predictions, my disappointment would be great; but, as it is, I look for no change whatever, well knowing that none can possibly occur.

However, the subject is exceedingly interesting, and one which seems open to discussion. It is my firm belief that in as many instances prophecies will be found false as true, even when, as in my own case, communicated by the highest spirits, who apparently rely upon mere conjecture.—Yours truly,
"COMMON SENSE."

Dear friend Burns,—“Cosmos” in your last number has given some curious instances of prophecy, one as to Mother Shipton, the last two lines of which may alarm those not acquainted with the meaning of “end of the world” in the occult sciences. If they will read the important work you are now republishing, “Anaclypsis,” by Godfrey Higgins, they will see there revealed one of the secrets most carefully kept by the adepts from the vulgar, viz., that the course of this world is divided into periods called yugs or ages, to one of which “end of the world” most probably refers.

Again, there is a work known to the students of the occult by the adept Trithemius (who wrote about the end of the fifteenth century), entitled, “De Septem Secundeis, id est Intelligentiis sive Spiritibus Orbis post Deum Moventibus.” It is a key of all ancient and modern prophecies, and a strictly mathematical method, though, at the same time, historical and easy, surpassing even Isaiah and Jeremiah in a prevision of all the great events to come. The author sketches in bold outline the philosophy of history, and divides the existence of the whole world among the seven spirits of the Kabbala. This is the largest and best interpretation which has been made of the seven angels of the Apocalypse appearing in succession, with the trumpets and viols to spread the Word, and the realisation of the Word, on the earth. He goes through the reigns of all these angels during their periods of 354 years and four months each, from the beginning of the world to beyond our present time, and makes the month of November, 1879 to be the epoch of the reign of the Angel Michael and the foundation of a new universal kingdom. This date and Mother Shipton's 1881 are probably reconcilable in referring in some way to the same epoch.

There is another prophecy, by the little known and less understood Kabbalist, “The Divine Paracelsus.” It is in his work entitled “Prognosticatio eximii Doctoris Theophrasti Paracelsi.” In it is given a series of prophetic figures or symbols. The first represents two millstones, as the two powers of the State—the popular and the aristocratic—but the popular millstone has a serpent lying across it, with a bundle of rods in its mouth; a hand, armed with a sword, proceeds from a cloud, and appears to direct the serpent, which turns over the millstone, and causes it to fall on the other.

The second symbol represents a dead tree, of which the fruits are fleurs-de-lys, and a scroll announces exile to the family of which the lilies were the emblem.

Further on, the popular millstone falls on a crown and breaks it. Further still, we see a bishop plunged into a river and surrounded with lances, which prevent him from reaching the shore. A scroll says, “You have advanced beyond your limits, and yet you demand the earth, and it shall not be delivered unto you.”

Next, we see an eagle soaring over the Bosphorus, in which the Sultan appears as drowning; and this eagle has not two heads, and is not black, which excludes it from meaning Austria or Russia. The Napoleonic Eagle is grey, with one head. The Slav Eagle is white, with one head. I pretend not to decide which is meant; events near at hand will show.

There are yet further prophecies by the famous Nostradamus, published in 1555, but I will here only give one of his relating to England. Translated, it is:—

The great Empire shall be in England,
The Pempotan for more than three hundred years.
Great armies shall pass thro' sea and land;
The Portuguese shall not be contented therewith.

The meaning of the word “Pempotan” I have not been able to discover, but whatever it is, dating from 1555, England's time is nearly up.

The prophecy about the Bear, and Bull, and Cock, I recollect, first appeared in the papers about the beginning of the Crimean war, and was said to be taken from a book four hundred years old in the possession of a gentleman at Chard, in Somersetshire. The public would be much obliged to this gentleman to come forward and tell us the title of his book.

There is a great deal more on this important subject, but I think I have said enough to re-assure those who might be alarmed about “the end of the world.” The change, nevertheless, will be very great indeed! —Yours very faithfully,
“A. A. W.”

THE correspondence on Spiritualism in the *Ulverston Mirror* has closed. Letters on the subject continue in the *Leigh Chronicle*. A correspondence on Spiritualism has commenced in the *Bradford Observer*. Mr. John Lithgow is writing a series of able letters in the *Glossopdale Chronicle*.

QUEBEC HALL, 25, GREAT QUEBEC STREET, MARYLEBONE ROAD.—ON Tuesday, the 27th inst. Mr. F. Wilson will deliver a lecture on “Form” at the above hall. The discourse will be made particularly interesting by the exhibition of a number of paintings illustrating the lecturer's philosophy. On Friday, 30th inst. the adjourned debate will be opened by Mr. Foulger, “That Modern Spiritualism is Opposed to the Revealed Will of God.”—M. A. I. S.

ON Tuesday, June 27, a seance will be given for the benefit of Mr. Morris, for services rendered to the Cause (as no seance was held on Friday, June 16, from unforeseen causes), on which occasion the following mediums have promised to give their services:—Mr. Connor (seer), Mr. Webster (trance and test), Mr. Hazby (physical). 70, Mark Lane, Fenchurch Street; eight o'clock for half-past eight prompt. Admission, 1s.

SPIRIT-PHOTOGRAPHY TESTED BY PHOTOGRAPHERS.

We quote the following article from the April number of the *Harbinger of Light*, of Melbourne. We noticed it in the American papers, but now we reprint it in combination with the summary of our intelligent Australian contemporary, which we gladly receive every mail.

The subject of spirit-photography has since the Buguet Leymarie scandal been somewhat under a cloud, which the subsequent confession of Buguet failed to dispel. The idea of photographing the invisible was so totally at variance with our experience that nothing short of the most positive and indubitable evidence could cause its acceptance within the region of facts. Some twelve months since, a series of articles on spirit-photography from the pen of an Oxford Master of Arts appeared in *Human Nature*, in which the evidences *pro* and *con*. from actual investigation and inquiry were fairly given, and a very strong case in favour of the fact made out. Numerous illustrations of recognised spirit-photographs were given, and the testimony of many impartial witnesses published, but the most thorough and crucial test, which amounts to a demonstration of the fact that invisible forms can be photographed, is recorded in connection with the Cincinnati photograph, an illustration of which we publish. In this instance, a much maligned medium, with a firm faith in the truth of his powers, and confidence in his angel-friends, places himself in the hands of his enemies, and allows them to carry through the whole process, merely stipulating for quietness and decorum, and permission to expose the plate prepared by them, the result being one of the most distinct photographs of an invisible being yet obtained. We have several accounts of the investigating seance in the different spiritual papers, but have given the preference to the report of a Cincinnati secular paper, as not likely to be biased in favour of the medium. The facts of the case need no further comment, as they speak for themselves:—

SPIRIT-PHOTOGRAPHY.

(From the *Cincinnati Enquirer*.)

"Tell me not, in mournful numbers,
Life is but an empty dream!
For the soul is dead that slumbers
And things are not what they seem.
"Life is real! Life is earnest!
And the grave is not its goal:
Dust thou art, to dust returneth,
Was not spoken of the soul."

seems indeed to be fully realised and proven in this wonderful age of startling discoveries. Spirit-photography, it has been claimed, solved this momentous question; and various persons, from time to time, have claimed to have the peculiar power of placing their hands upon the camera, by which means the instrument became "sensitised," so as to enable "spirit-forms" to impress their image on the plate with the sitter. Among others Mr. Jay J. Hartman has claimed this power, and has been producing "spirit-pictures" at Teeple's Gallery, No. 100, West Fourth Street. He has been bitterly denounced as a fraud and trickster by the sceptics and unbelievers, and lately one of the morning contemporaries gave three columns of sensational arguments and statements to prove that the whole matter was a delusion, and Hartman a miserable humbug. Although he gave private "test sittings" that seemed satisfactory, yet even many of his friends began to doubt him until he, last week, published a card that on Saturday morning, December 25, he would give a free public investigation, addressed to the public generally, and to the photographers especially; stating that he would place all the arrangements in the hands of those taking part in the investigation; they to choose the room where the trial was to be held; bring their own marked plates; furnish their own camera, chemicals, in fact everything; Hartman simply asking to manipulate the plates in the presence of practical photographers, to show that he used no fraud or trickery. Christmas morning came, bright and cheerful, and found sixteen gentlemen, five of them practical photographers of the city, assembled at his rooms. Putting the question to vote, it was decided to adjourn to the photograph-gallery of Mr. V. Cutter, No. 28, West Fourth Street. Mr. Cutter being an expert in detecting the "spirit-picture trickery," and as Mr. Hartman had never been in his gallery, he would be at the double disadvantage of being in a strange room, surrounded by sceptics and practical men quick to detect fraud. Mr. Hartman cheerfully accepted, exacting but one condition, that there should be no arguments, jesting, or unbecoming conduct, in speech or action, liable to produce discord and disturb the harmony and quiet necessary to ensure results. As the offer was made by Mr. Hartman in a perfectly fair and gentlemanly manner, it was accepted in like good spirit, and the party adjourned to Mr. Vincent Cutter's rooms. Entering the operating-room, the party were requested to seat themselves on each side of the camera and join hands. Mr. Hartman then desired to be searched and blindfolded, but the photographers waived this as being unnecessary. Mr. Hartman then chose Mr. F. T. Moreland to represent him, and see that everything was done fairly. Then, selecting Mr. C. H. Murhman, a practical photographer and strong sceptic, the three entered the dark room. Mr. Murhman selected his own plates. The plates prepared, they approached the camera, Mr. Murhman carrying the plate, and then sitting for a "picture." Amid breathless silence the plate was exposed and carried back to the dark room, Mr. Hartman following. Soon came the cry, "No result." Sceptics somewhat jubilant. Another plate was ordered. Mr. Murhman again followed Hartman through. No result. Unbelief above par, and rising rapidly. Mr. Cutter, the proprietor of the gallery, a strong sceptic, and probably the best expert in the city, was now chosen to go through the workings. Mr. Hartman now seemed downcast, and, declining to enter the dark room, stood at the camera, seemingly absorbed in deep meditation or prayer. His friend Mr. Moreland and Mr. Cutter entered the dark room alone, Mr. Cutter preparing the plate. Coming out to the camera and giving Hartman the "holder," he seemed so much abstracted as to be scarcely able to place it in position. Calling to two gentlemen to place their hands on the camera with him, the third plate was exposed with no result. Affairs looked gloomy, indeed, for poor Hartman and his friends. But he directed Mr. Cutter to prepare another plate, and dropped into a deeper state of abstraction than ever. Mr. Murhman sat close beside Hartman and the camera, closely watching every movement, as he is well calculated to do from his long experience in detecting "professional mediums." Mr. Cutter having

finished the preparation of the plate in the dark room, in the presence of Mr. Moreland, brought the fourth plate in the "holder," and handed it to Mr. Hartman. Selecting Dr. Morrow as the "sitter," and a third person to place hands on the camera, the plate was again exposed amid intense, breathless silence. Hartman visibly trembled, and appeared to be engaged in deep, silent invocation. The hands of the persons resting on the camera likewise visibly trembled, showing the presence of some occult power. Finally, Hartman ended the painful suspense by covering the camera, when Mr. Cutter took the plate, and, accompanied by Mr. Moreland, retired to the dark room to develop it, leaving Hartman standing at the camera with great beads of perspiration studding his brow, while the assembly looked like "grave and reverend seignors," awaiting a verdict that was to blast the fond hopes of the Spiritualist—and prove indeed that "life is but an empty dream." But quickly came the joyful exclamation from Moreland, and the astounding cry from Mr. Cutter—"A result!" A ripple of quiet joy ran over Hartman's countenance, while his friends, scarcely believing the good news possible, crowded, with the sceptics and unbelievers, who doubted the evidence of their own senses, around Mr. Cutter, who held the glass plate up to the light, and there, sure enough, impinging on the head of Dr. Morrow, was the clearly-defined face of a young lady, even clearer and more distinct than his own. Everyone was astonished at this unexpected result. Murhman looked at Cutter, and Cutter looked at Murhman in blank amazement, declaring that he didn't do it, as it was one of his own plates, and he knew there was nothing on it when it went into the camera. There was the picture! Hartman had never touched the plates or entered the dark chamber during its manipulation! How it got there he didn't know; there it was! While sceptic and Spiritualist were equally astounded, the best of feeling prevailed, and, to the credit of all be it said, not a harsh, ungentlemanly word was dropped by anyone during this great and conclusive trial. Conclusive, in that, while Messrs. Cutter, Murhman, &c., do not admit the "spiritual" origin of the form on the plate, yet they all agree that Mr. Hartman did not and could not, under the circumstances of never touching the plate or entering the dark room, produce the "spirit-picture" by fraud or trickery. There is the face of Dr. Morrow, with the face of a young lady, with something resembling a wreath arching over their heads! Whence came it? If it is not what it purports to be, a "spirit-form," what is it? And how came it there? All finally agreed to sign the following certificate as justly due and fairly earned by Mr. Hartman.

"We the undersigned, having taken part in the public investigation of 'spirit-photography' given by Mr. Jay J. Hartman, hereby certify that we have closely examined and watched the manipulations of our own marked plates, through all the various workings, in and out of the dark room, and have been unable to discover any sign of fraud or trickery on the part of Mr. Jay J. Hartman. And we further certify that during the last sitting, when the result was obtained, Mr. Jay J. Hartman did not handle the plate nor enter the dark room at any time.

"J. Slatter, C. H. Murhman, V. Cutter, J. P. W. Weeks, F. T. Moreland, T. Temple (all practical photographers), E. Saunders, Wm. Warrington, Joseph Kinsey, Benjamin E. Hopkins, G. A. Carnahan, Wm. Sullivan, James P. Geppert, D. V. Morrow, M.D., E. Hopkins, and Robert Leslie."

Mr. Murhman demurred to the first part of the certificate, not that he had discovered fraud, but that he was not in the dark room when the result was obtained, but cheerfully signed as to the last clause, and, with the balance, exclaims, "There's the fact; who can explain it?"

VISIT OF THE REV. DR. MONCK TO BURNLEY.

MARVELLOUS PHENOMENA AT HIS SEANCES.

(From a Correspondent.)

On Wednesday, Thursday, and Friday, the 14th, 15th, and 16th instant, the Rev. Dr. Monck of London visited Burnley, and held three seances at the house of Dr. Brown, Standish Street. On the first two evenings there were over a dozen sitters, but on the third evening there were only eight. The result of each seance, however, was simply astounding, and if it were possible to exceed the wonderful character of the manifestations that were produced on the first two evenings, we might say they were exceeded on the third evening. We can only make one distinction between the manifestations of the first two evenings and the third, and that is, that on the last evening there was materialisation as clearly visible to the naked eye of all present as the limbs of human beings are to their own eyes. This was in the shape of a hand, seen to come from under the table whilst the hands of all present, including those of Dr. Monck, were on the table. The hand appeared three or four times, and seemed at first to be a child's hand, and then an old woman's hand. Whilst everyone who sat round the table had hold of each other's hands in couples, the Doctor's hands being held most tightly, bells were heard to ring in the air, musical boxes (two small ones) were sent to all parts of the walls and ceiling in a few seconds of time, picture-frames on the walls were moved, and materialised hands in the darkness touched each of the sitters. Distinct voices were also heard—not through the medium, nor through the organisation of any of the sitters—but mysterious spirit-voices. The manifestations were on the whole most wonderful, and would certainly shake the most sceptical mind. The keenest watch was kept upon Dr. Monck, and at the close each of the sitters was satisfied that he had not performed anything, but that he had only sat at the table (of course as the medium) like themselves. Spiritualism, whatever the most cynical and contemptuous critic or sceptic of it may say, is worthy of the most searching investigation.

JERSEY.—Mr. Pulsford, minister of the New Jerusalem Church, has been lecturing against Spiritualism, showing from Swedenborg and Scripture the unlawfulness of attempted intercourse with the spirit-world.

HEALING IN THE CIRCLE.—Mr. Joseph Clifton, Store Mill, Ossett, informs us of the rapid recovery of a little child after being operated upon by Mr. Edwin Clifton, medium. The child was ill, but under medical treatment became worse, till its life was despaired of. The mother was impressed to take it to the spirit-circles. It was then in a very weak condition. The first treatment relieved it. It is now healthy and strong. Inquiries may be made of Mr. Joseph Clifton.

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The Scope of the "SPIRITUAL HARP" may be judged of from the following classified Index of Subjects:—

ANGELS. Accents of At evening Balm bearers "Birdie's" song Cheering thoughts Drawing near Dreaming of Greeting us Homeward bound Hovering near Mission of Minstrelsy of Presence of Rejoicing Shadowy wing Soothing balm Thorns to flowers Water of Life Welcome of Wife's hand	DEATH. Emancipation Meeting after No death Triumph over DEDICATION. In nature Temple of God ENTRANCEMENT. Early glimpses. DEVOTION. Infantile. DISCIPLINE. Blessings of Blossoms Crown of Thorns Trials DREAMS. [of Angels, dreaming Isle of the blest Mother's Verified EQUALITY. Equal rights ENDURANCE. Live them down Strike away EVENING. Meditative musing FAITH. Divine FELLOWSHIP. Of love Spiritual FIDELITY. Punctual Unfailing FIRMNESS. In trial. FLOWERS. Celestial Lily Worship FORGIVENESS. Deal gently. Magdalene. FRATERNITY. Doing good FREEDOM. Morn of Spiritual FRIENDS. Memento of Transient Angel FUNERAL. Aged sire Born anew Brother Budding life Come unto me Dust to dust Gate opened Little child Martyrs No mourning Not lost Passing away Released Ring softly	Silently weep Sister Spiritual affection Spirit sister Thou art gone FUTURE. Ratios of life Waiting the day God. Better view Divine guide Eternity of Goodness of Gratitude to Life in nature Life of all Omniscience Omnipresence Praise of Providence Soul of things Temple of Watchfulness Wisdom and love GOODNESS. Divine Holy peace GREETING. Joyous HAPPINESS. Be happy How found HARVEST. Song of. HEART. Blessed Dead Garden Keep young Purity Solace for HEAVEN. Affection for Beautiful Better land Departure for Dream of Eden of Entering into Evergreen shore Family there Glory of Hereafter Hills of Home in Land of Loved there Meeting there Portal Rest in Sighing for Singing of Travelling to True life of HOME. Affection of Heart and health Made pleasant Make beautiful Welcome World of love	HOME, HEAVENLY. Beautiful above For all Going toward Heavenly Home we build Looking for Sailing toward HOPE. Foregleams of Star of IMMORTALITY. Natural Purer joys Undying things INDIANS. Departure of Fortitude of Lament of Trespass against INSPIRATION. Speaking by Perpetual Words of love INVOCATION. Child's Father God Divine aid Heart seeking Of spirits Nearness to God To angels JOY. Come at last Reward of duty Triumphant KINDNESS. Words and acts LABOUR. Reward of Punctual LIBERTY. Anthem of Flag of Rock of Spiritual LIFE. Brevis of Close of Golden side Sacredness of Sowing seed Stream of Wisdom divine LIGHT. Primaval "Silver lining" LOVE. Angelic Constant Heavenly God is Maternal Undying LYCEUM. Amid mountains Balm Be happy Better Land Beyond the river	Beautiful home Conference Charity Child's song Days going by Devotion Do good Dreaming to-night Evergreen shore Forsake not right Gentle words Glory Good-by Guide thy bark Hereafter Home for all Ho, hilly, ho! How to be happy Indian echo Joy Joy for you Kindness Loved in heaven Lyceum band Marching song Mother Mother's care Rag-picker Rest for weary Sail on Sing to me Song of the poor Summer days Temperance Think gently Undying things Visions of joy Water to drink Welcome Woods MARRIAGE. Heavenly union Heart life Sweetness of heart Love MOTHERS. Child-like Ocean life Trust in God MARTYRS. Living still MILLENNIUM. Glory of MEMORY. Days gone by Of childhood Pensive MORNING (Heavenly) Light of Portal Angelic Constant Heavenly God is Maternal Undying LYCEUM. Amid mountains Balm Be happy Better Land Beyond the river	Inner life Order of Praise of Soul of NIGHT. Retiring Vigil PATRIOTISM. Universal PEACE. Angel of Brothers all Good will Only defence Prince of Waiting for War conquered PERSEVERANCE. Never say fail. Overcoming PRINCIPLE. Nature's nobility PROMISE. Rainbow of PROPHET. Joy revealed Of to-day Rest for weary Sail on Sing to me Song of the poor Summer days Temperance Think gently Undying things Visions of joy Water to drink Welcome Woods MARRIAGE. Heavenly union Heart life Sweetness of heart Love MOTHERS. Child-like Ocean life Trust in God MARTYRS. Living still MILLENNIUM. Glory of MEMORY. Days gone by Of childhood Pensive MORNING (Heavenly) Light of Portal Angelic Constant Heavenly God is Maternal Undying LYCEUM. Amid mountains Balm Be happy Better Land Beyond the river	SPIRITUALISM. Artistic Healing Inspired speaker Magnetic spheres Mediums Minstrelsy Poetical Rappings Spirit picture Transfiguration SPIRIT LAND. Longing for Song-bird of SPRING. Eternal STARS. Departure of Influence of SUMMER. Merry days SUMMER LAND. Relation with Silence of TEMPERANCE. Ball is rolling Cold water Springs Pledge Water TRUTH. Light of Sun of Victorious Steps Call for UNFORTUNATE. Blind Insane Rag-picker Speak softly Welcome back VOYAGE. Crystal sea Floating out Guide with care Life-boat Of life Passage home Sail on Sunny scenes WISDOM. In nature WORLD. Room for all The other World WORSHIP. Heart incense In nature WOMAN. Architect of love Equality of Golden Age Social life YEAR. New Old and New YOUTH. Early virtues Memory of
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CONTENTS OF THE "SPIRITUAL LYRE." (Sold separately: Paper, 6d.; Cloth, 1s.)

INDEX OF FIRST LINES.

All men are equal in their birth Angels, bright angels, are ever around Angels bright are drawing near Arrayed in clouds of golden light Assembled at the closing hour As we part our prayer ascendeth Author of good, we rest on Thee [right Be firm and be faithful: desert not the Calm on the bosom of thy God Clay to clay, and dust to dust Come they, when the shades of evening Cherish faith in one another Death is the fading of a cloud Earth is waking, day is breaking Eternal Source of light and life Far from mortal cares retreating Father, breathe an evening blessing Father of all, in every age Flating on the breath of evening For all thy gifts we praise Thee, Lord Forever wakefully the air is turning Forward! the day is breaking Friends never leave us, those who call From realms supernal, fair and bright From the recesses of a lowly spirit God is Love: his mercy brightens God that modest earth and heaven Gladious Source of every blessing Guide me, O Thou great Jehovah Hail! the heavenly scenes of peace Hark! in hand with angels Hark! hark! from grove and fountain Hark! the songs of angels swell Hark! not thy heart within thee burned? Heaven is here: its hymns of gladness He sendeth sun, He sendeth shower Here at thy grave we stand	Here we meet with joy together How cheering the thought How pure in heart and sound in head How sweet, how heavenly is the sight Holy Spirit, kindly bless us How shall I know Thee in the sphere If 'tis sweet to mingle where Immortal praise to God be given In the broad and silent midnight In the lone and silent midnight In the sky that is above us Is it not sweet to think, hereafter Is heaven a place where pearly streams It is a faith sublime and sure Joy and pain to all are given Let monumental pillars rise Let one loud song of praise arise Life is onward,—use it Life is the hour that lies between Lo, in the golden sky Lo! the day of rest declineth Lord! subdue our selfish will Lord! what a fleeting breath Love all! there is no living thing Love never sleeps! the mother's eye May the grace of guardian angels Mortal, the Angels say My God, my Father, while I stay Nearer, my God, to thee No bitter tears for thee be shed No human eye thy face may see Now the shades of night are gone Now to heaven our prayer ascendeth Ocean and land the globe divide O give thanks to him who made O God of ages, by whose hand O land of bliss, my heart now turns	One sweet flower has dropped and faded Our best Exemplar, ere he breathed Our God is love: and would he doom O Thou unknown, almighty Cause O Thou, to whom in ancient time O Thou who driest the mourner's tear Part in peace! is day before us? Peace be thine, and angels greet thee Praise for the glorious light Praise God, from whom all blessings flow Praise to thee, though great Creator Prayer is the soul's sincere desire Saints above hold sweet communion Shall we gather at the river She passed in beauty! like a rose Should sorrow o'er thy brow Sleep on your pillow Slowly by God's hand unfurled Soon shall the trump of freedom Sow in the morn thy seed Speak gently, it is better far Spirits bright are ever nigh Star of Progress, guide us onward Supreme o'er all Jehovah reigns Sweet are the ties that bind in one Tell me not in mournful numbers The Lord is my Shepherd, no want shall The mourner came, at break of day The morning light is breaking The morn of peace is beaming The dead are like the stars by day The mystery of the Spirit's birth The outward world is dark and drear The perfect world by Adam trod The Sabbath sun was setting slow The Sage his cup of hemlock quaffed The spacious firmament on high	The voice of an angel The world has much of beautiful The world may change from old to new There is a calm for those who weep There is a land my eye hath seen There is a land of pure delight There is a pure, a peaceful wave, There is a state, unknown, unseen There is no death—'tis but a shade They are passing, upward passing They are winging, they are winging Thou art, O God, the light and life Thou art the first and thou the last Thou who art enthroned above Though wandering in a stranger-land Thy name be hallowed evermore To thee the Lord Almighty To the father's love we trust To the world of spirit gladness True prayer is not th' imposing sound Your souls, like shadows on the ground We come at morn and dewy eve We gladly come to-day We do not die—we cannot die We will not fear the beautiful angel Welcome angels, pure and bright Whatever clouds may dim the day When fortune beams around you When I survey life's varied scene When in the busy haunts of men With silence only as their benediction When sorrow on the spirit feeds When the hours of day are numbered When the evening star is stealing When troubles overflow the soul Wilt thou not visit me With sunshine always on his face
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The MEDIUM is sold by all newsvendors, and supplied by the wholesale trade generally.

The Publisher co-operates heartily with friends of the cause in the establishment of local agencies for the circulation of the literature.

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Legacies on behalf of the cause should be left in the name of "James Burns."

The Spiritual Institution is the "principal organ" of the cause in Great Britain. Thousands of pounds have been expended, only a small proportion of which has been subscribed by the public. All Spiritualists are earnestly invited to sustain the operations of the Spiritual Institution.

THE MEDIUM AND DAYBREAK.

FRIDAY, JUNE 23, 1876.

MARY F. DAVIS ON "DEATH."

The noble essay with which we grace our opening pages this week is a condensed library of spiritual truth. There we have science, philosophy, reform in theology and spiritual religion. Moreover, it is garnished with most choice and appropriate flowers of literature, and is itself, as a literary production, artistically perfect. It gives us a glimpse—a bright scintillation from the radiant light which has been shed abroad on modern civilisation by the Harmonical Philosophy bestowed on mankind from the Spiritual Source through the prepared and adaptive organism of Andrew Jackson Davis. Do Spiritualists require any urging to bestow somewhat of their worldly means on those who have so much enriched them spiritually? We would be inclined to disown the Spiritualist who would have the question answered in his behalf in the negative. No; the Testimonial to Mr. Davis must be, and will be, a success. His body must be nourished and his brain must be conditioned that he may do more good work for the world. He can do much more for us yet, if we will do our duty to him.

It has only occurred to us, in running through the proofs, that this essay by Mrs. Davis is just the kind of thing which Spiritualists would delight to scatter broadcast. The most simple can understand its clear teachings, and it is impossible for genius and learning to despise it. It may be of universal use. We therefore offer it to our readers as a separate publication on the following terms:—

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Committees may have their announcements printed on the title page on their taking a quantity. We have no doubt many of our readers will resolve to do something in this matter, and we shall be glad to know of it at once, that we may go on with printing.

MOVEMENT FOR PLACING WORKS ON SPIRITUALISM IN PUBLIC LIBRARIES.

To those who have contributed to this fund, and the public generally, we have to state that one of the books—Tuttle's "Arcana of Spiritualism"—is not yet quite ready, which alone prevents the distribution of the books to libraries. There has been a longer delay in the completion of the "Arcana" than was expected. The present depression of trade, which has retarded so many enterprises, has also somewhat affected the aid accorded to the publication of spiritual literature. Sufficient subscriptions have not yet been received by a long way to pay for the production of the work, which is really offered at a low price, on condition that the capital be advanced by a sufficient number of purchasers to pay expenses. That we should not be able to make all haste desirable under these circumstances will not be astonishing, but, at the same time, we have really advanced much further than the support extended to us would warrant. "The Arcana of Spiritualism" is all but ready. The chief portion of the work is prepared, and only the completing processes are wanted to realise the whole. These will not be long delayed, and an early distribution of the work, and those offered in connection with it, will take place.

THE MANLEY PARK PIC-NIC, HOLIDAY, AND SOCIAL GATHERING OF SPIRITUALISTS.

We are at a loss how to head this paragraph, for it is difficult to determine whether one, or more, or all of the above designations are appropriate. That it will be a "pic-nic" alone, in the usual acceptation of the term, is not true. It will be more than that. A "holiday," and an enjoyable one, it will be, no doubt, for where can Lancashire Spiritualists enjoy themselves better than in following the banner of their beloved Cause, wherever it may lead? But it will be more than that. It will be a "gathering of Spiritualists," no doubt, but not a set and formal conference, lecture, or entertainment. No, it will be even more than that. Well, what can it be? The best part of all the three, with much more added. Who can forget the issue of a seance or the burden of a message from the spirit-world. Even so all spiritual movements, including those in parks, are an unexplored secret, and the prudent adherent is he who asks no impertinent questions, but attends in his place and receives his share of the untold blessings his spirit-friends may have arranged to bestow. We learn that the place is beautiful, a very paradise. It is accessible; the visit will not be costly; and no doubt everybody will be there. There will be such a joyous and social walking, talking, sitting, chatting, and hand-shaking all round as will make the day much too short for the needs and duties of the event. Moral: Make the best of it; be in time, bring a heartful of good-feeling with you, and for ever afterwards you may have good cause to remember the day, and in consequence love Spiritualism and humanity the more.

The particulars will be found in the official notice of the secretary on another page.

A WORD OF APOLOGY.

The state of my health these last few days has entirely prevented me from doing my duty to the requirements of my position. I have had a time of trial which has prostrated me, notwithstanding the employment of the best treatment. I hope correspondents and readers will accept this excuse for all recent shortcomings. I regret to say that I have been put in possession of facts of serious import, which must immediately affect my public work. These I must candidly lay before my friends who read this paper, but I cannot summon courage to do so this week. I inwardly pray for more strength in this crisis. J. BURNS.

THE PHRENOLOGICAL DELINEATION OF THE SULTAN.

Severe indisposition rendered Mr. Burns unable to attend the Star Circle on Monday evening. His remarks on the phrenological peculiarities of the new Sultan of Turkey will be given on Monday evening next, at the usual weekly meeting. 15, Southampton Row, at eight o'clock. Admission, 1s.

As Mr. Burns will be absent in the country for several Monday evenings in the immediate future, these Monday evening meetings will be postponed till further notice.

MR. BURNS AT DOUGHTY HALL.

On Sunday, at seven o'clock, Mr. Burns will deliver a discourse at Doughty Hall on "Spiritualism." He hopes to be supported by the presence of the friends of the Cause. Doughty Hall, 14, Bedford Row, Holborn.

THE CONFERENCE AT CHESTER-LE-STREET.

On the occasion of Mr. Burns's visit the following series of meetings will be held:—

IN THE CO-OPERATIVE HALL, CHESTER-LE-STREET.

On Saturday, July 8, at one p.m., Conference of the Spiritualists of the district. All are invited to attend and discuss the best means of promoting Spiritualism in the district, and encourage all workers at present in the field.

At seven o'clock in the evening, Mr. Burns will give a lecture on "Spiritualism as a Question of Fact, and its Scientific Teachings," to which the public are invited.

On Sunday, July 9, at ten a.m., a conversational meeting of the well-tried and faithful friends of the Cause will be held, to develop more sympathy and a better acquaintance amongst the local pioneers.

At two p.m., Mr. Brown will deliver a discourse in the trance, under the influence of his spirit-guides.

At seven o'clock in the evening, Mr. Burns will give a discourse on "Spiritualism as an Aid to Religion."

Note.—The Sunday meetings will be of a strictly religious character.

AT CO-OPERATIVE HALL, BIRTLEY.

On Monday evening, July 10, at seven o'clock, Mr. Burns will deliver a lecture on "Spiritualism, and its Message to Mankind."

The doors will be open to all meetings half an hour in advance of the time stated. Admission to the lectures, 6d. and 3d. On Sunday a voluntary offering towards expenses will be accepted. On Saturday and Sunday a public tea will be provided for those who attend the meetings from a distance. JOS. BATTIE, JUN.

Ouston Colliery, June 20.

Mr. LINTON had not time to transcribe his notes of Mr. Morse's last discourse at Doughty Hall before he sailed for America, and so we fear it will be impossible for us to publish it, as the sea was too rough for Mr. Linton to transcribe it on his passage to Queenstown. We have had a note from Mr. Linton, dated "Off Queenstown, June 15." In his note he says:—"This is a fine ship, but a slow one, and it is doubtful if we shall arrive out in the West under twelve days."

MRS. TAPPAN IN AMERICA.

A letter from Mrs. Tappan, dated Chicago, June 1, says:—
Feeble in health for a few weeks past, and before that journeying such long distances, I have hardly been able to attend to necessary correspondence.

Correspondents of Mrs. Tappan who may read these words will, we hope, accept them as ample excuse for the non-receipt of letters from our and their kindly-remembered friend.

After giving instructions for the immediate printing of an edition of her volume of orations, Mrs. Tappan says:—

I am filling a several months' engagement here. Suppose the cold autumn weather will drive me back again to the Pacific Coast, where I have an engagement of four months for next winter; and then— Is it London again? Do remember me to all friends, &c., &c.

There are not a few amongst us who remember with regret that Mrs. Tappan flew away like a migratory bird at the approach of the inclement season, just as they had made extensive arrangements, fondly hoping that she would soon visit their localities, and do a great work there—such a work as no speaker but herself can effect. These are looking forward with keen anticipation to the expiration of Mrs. Tappan's two years' sojourn to America, after which she was promised to us again. The above extract gives hopes that that promise, so gratefully cherished, will be fulfilled. Another nine months, and Mrs. Tappan will be again at work amongst us. It is not too soon to look forward to the necessary arrangements. On her next visit we may be assured she will effect much more good even than she did on the last occasion.

THE TESTIMONIAL TO MR. COLEMAN.

We understand this matter is about to be closed, and only a short time remains for friends to take part therein. In another column appears the statement showing how influentially and heartily this testimonial is supported.

THE SOUTH SHIELDS MEDIUM.

We have had a visit from Mr. Lambelle, the South Shields medium, and Mr. Corner, a friend of his, which has given us much pleasure. Mr. Lambelle is quite a youth, which renders his extraordinary mediumship the more remarkable. We hope to give some facts concerning it soon. Mr. Lambelle may be in London in a few weeks, when we hope London Spiritualists will have an opportunity of making his acquaintance.

NIGH AT HAND!

Through mists that hide from me my God, I see
A shapeless form: Death comes, and beckons me:
I scent the odours of the spirit-land:
And, with commingled joy and terror, hear
The far-off whispers of a white-robed band:—
Nearer they come—yet nearer—yet more near:
Is it rehearsal of a 'Welcome' song
That will be in my heart and ear, ere long?
Do these bright spirits wait till Death may give
The soul its franchise—and I die to live?
Does Fancy send the breeze from yon green mountain?
(I am not dreaming when it cools my brow.)
Are they the sparkles of an actual fountain
That gladden and refresh my spirit now?
How beautiful the burst of holy light!
How beautiful the day that has no night!
Open! ye everlasting gates! I pray—
Waiting, but yearning—for that perfect day!
Hark! to these Allelujahs! 'hail! all hail!
Shall they be echoed by a sob and wail?
Friends, 'gone before,' these are your happy voices;
The old, sweet, sounds: my very soul rejoices!
Ah! through the mist, the great white throne I see;
And now a saint in glory beckons me.
Is Death a foe to dread? the Death who giveth
Life—the unburthened Life that ever liveth!
Who shrinks from death? Come when he will or may,
The night he brings will bring the risen day:
His call—his touch—we neither seek nor shun:
His life is ended when his work is done,
Our spear and shield no cloud of Death can dim:
He triumphs not o'er us,—we conquer him!
How long, O Lord, how long, ere I shall see
The myriad glories of a holier sphere?
And worship in Thy presence;—not as hers
In chains that keep the shackled soul from Thee!
My God! let that eternal home be near!
Master! I bring to Thee a soul oppress:
"Weary and heavy laden:" seeking rest:
Strengthen my faith: that, with my latest breath,
I greet thy messenger of mercy—Death!

—Kensington News.

S. C. HALL.

DR. MONCK IN DERBYSHIRE.

Dr. Monck is in full work at Belper, where he will remain for a few days, and may be addressed at Parker's Hotel, Belper, near Derby. He will receive visitors and heal the sick every morning till 12 o'clock, or later by appointment. He will hold several seances in Derby the coming week. Derbyshire friends should avail themselves of Dr. Monck's presence, so as to sow good seed all over the county, by organising seances for him in the various towns, &c.

Contents of the "Medium" for this week

	Page		Page
Death in the Light of the Harmonial Philosophy	385	Progressive Literature Publication Fund	393
Dr. Mack's Healing	389	Position of Library of Manchester Association	394
Prophecy	389	A Glasgow Divine on "Hafed"	394
Spirit-Photography	390	Legality of Clairvoyant Practice	395
Visit of the Rev. Dr. Monck to Burnley	390	An Investigator's Position	395
Movement for placing Works on Spiritualism in Public Libraries	392	Meyerbeer Hall, Liverpool	395
The Manley Park Pic-nic, Holiday, and Social Gathering	392	Testimonial to Mr. Benjamin Coleman	395
A Word of Apology	392	Mediumship of the Bamford Boys	396
Phenological Delineation of the Sultan	392	Pessimism	396
Conference at Chester-le-Street	392	West Riding District Committee	396
Mrs. Tappan in America	393	Poetry—The Ministry of Angels	396
The South Shields Medium	393	Swedenborg Society	393
Poetry—Nigh at Hand!	393	Lancashire District Committee	397
Dr. Monck in Derbyshire	393	Mr. Morse's Appointments	397
Adjourned Conference at Newcastle	393	Seances and Meetings during the Week	397
		Advertisements	397-404

PROGRESSIVE LITERATURE PUBLICATION FUND.

The management of this department of the agencies of the Spiritual Institution have completed arrangements for the issuing of another volume of its literature. The book will be entitled "Leaves from My Life," by J. J. Morse, which will contain an extended and improved autobiographical sketch of that gentleman's early life, his career as a medium, a *resumé* of his experiences in the United States during his recent visit to them, and it will be accompanied by a photograph of the author, done by the permanent process (the Woodbury patent), and also a photograph of the likeness of his chief control "Tien-Sien-Tie," taken from a drawing executed by Wella Anderson, the spirit-artist of New York. A full description of this picture will be given. In addition there will also be printed in the same volume a selection of the best trance-addresses delivered through Mr. Morse's mediumship, thus investing them with that permanency they deserve.

It is proposed to issue this work to subscribers first, at the rate of 1s. per copy; after the subscription list is closed the price will be 1s. 6d. per copy, in either case carriage extra. Orders and subscriptions can be sent to J. Burns, Managing Representative, Spiritual Institution, 15, Southampton Row, Holborn, London, W.C.

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ADJOURNED CONFERENCE AT NEWCASTLE.

The Committee of the Newcastle Society wish to inform those who mean to attend the adjourned Conference on Sunday, July 2, that the previous week being race week, and consequently a holiday week, they will be unable to provide a tea in the Society's Hall, but that they will make arrangements for both dinner and tea for such as will send them notice by post card, at least three days beforehand, addressed to Mr. H. A. Kersey, 4, Nixon Street, Newcastle.

Conference at half-past ten a.m.
Mr. Morse's guides will lecture in the afternoon at three, and in the evening at seven.

DR. MACK IN GLASGOW.

Dr. Mack expects to be in Glasgow about July 3, and hopes to be able to make arrangements for healing in public. His chief object is to visit the Highlands for change of air.

Too late for this week—A. de Bourbon, W. P. Adshad, P. Langley.
Mr. HERNE will in future hold his weekly seance at the Spiritual Institution on Wednesday evening, instead of Wednesday afternoon.

Mr. E. BULLOCK, JUN., having an engagement at Southampton this week, will not give his seances as follows:—On Monday evening at Mrs. Olive's, on Tuesday evening at 19, Church Street, Islington, and on Thursday evening at the Spiritual Institution.

J. M. PEEBLES, recently lecturing in Memphis, Tenn., and Bonville, Ind., is now investigating the mediumship of Mrs. Stewart of Terre Haute, Ind. He is to be among the speakers at the annual meeting in Sturgis, Mich.—*Banner of Light*, June 10.

DARLINGTON.—Mr. Thomas P. Fawcitt will give two trance-addresses at the Spiritual Institution, No. 1, Mount Street, Darlington—in the morning at 10.30, and in the evening at 6—on the 25th inst.—D. RICHMOND.

HALIFAX.—The anniversary of the Psychological Society will take place on Sunday, July 2. Miss Longbottom will speak in the morning at half-past ten, and in the evening at half-past six. Mr. J. Armitage will speak in the afternoon at half-past two, at the Old County Court, Union Street.

KEIGHLEY.—On Sunday, July 2nd, Mr. John Pross, of Bradford, trance-medium, will occupy the platform of the Spiritual Brotherhood Lyceum, East Parade—in the afternoon at two, and half-past five evening—when voluntary offertories will be made, at the close of each service, in aid of the Lyceum funds.—JOSEPH TILLOTSON, Secretary, 51, Worth Terrace.

SPECIAL AND IMPORTANT NOTICE.—Mr. William Clarence begs to state that he will not be able to give his usual Tuesday evening seance on July 4, owing to an engagement in the West of England. We understand that Mr. Clarence had a very crowded and successful seance on Tuesday evening last. The musical box was floated over all parts of the room. It weighs over thirty pounds.

THE HOME FOR SPIRITUALISTS.—8, UPPER BEDFORD PLACE, RUSSELL SQUARE, W.C.—This establishment, the arrangements of which are those of a private boarding-house, and designed for the special requirements of Spiritualists, is now open for the reception of visitors. It is conveniently located for the principal railways, and is in the heart, as it were, of the Spiritual Movement in the metropolis. Application should be made as far in advance as possible. Manager: Mrs. A. C. Burke.

POSITION OF LIBRARY OF MANCHESTER ASSOCIATION
OF SPIRITUALISTS.

In the year 1875, on the 26th day of September, a library was opened under the auspices of the Manchester Association of Spiritualists. I on that day commenced the duties of librarian, and have since continued in that position. The library consists of a collection of books amounting to a little over 121 volumes, a few new ones not having yet been entered on the catalogues. The titles and names of authors are represented by the following list:—

Hesperia: Discourses, C. L. V. Tappan; Stellar Key to the Summer Land, Great Harmonia, Harmonial Man, Children's Lyceum, Approaching Crisis, Harbinger of Health, Penetration, History and Philosophy of Evil, Diseases of Brain and Nerves, A. J. Davis; Debateable Land, Footfalls on the Boundary of Another World, R. D. Owen; Letters on Spiritualism, Judge Edmonds; Report on Spiritualism, Dialectical Society's Committee; Concerning Spiritualism, G. Massey; The Millennium Age, Sermons, Lyric of the Golden Age, Regina. Truth and Life in Jesus, T. L. Harris; Future Life, Mrs. Sweet; The Science of a New Life, Dr. Cowen; Future Life, Apocalypse Explained, Heaven and Hell, True Christian Religion, Swedenborg; History of Supernatural, W. Howitt; Spiritual Pilgrim, Seers of the Ages, J. M. Peebles; Hafed, D. Duguid; Poems from Inner Life, L. Doten; Apparitions, N. Crossland; Career of Religious Ideas, Tuttle; Life of Jesus, J. Page Hopps; Miracles and Modern Spiritualism, Wallace; Radical Rhymes, Nature's Secrets, W. Denton; People from the Other World, Olcott; Flashes of Light, Mrs. Conant; Spiritualism Explained, Tiffany; Man as a Spiritual Being, Nature of Spirit, C. Giles; Mental Cure, Evans; Will-Ability, J. Hands; Immortelles of Love, G. O. Barratt; Golden Key, Pease; Winter Travels in Sunny Climes, Street; Supermundane Facts, Dr. Ferguson; The Mendal, Barker; Artificial Sumbambulism, Dr. Tannestock; Bible Marvel Workers, Putnam; Incidents in My Life, D. D. Home; Scriptural Magazine, J. G. H. Brown; Angelic Revelations by the Angel Purity; Doctrine of Annihilation, B. Brown; The Clock Struck Threes, Rev. S. Watson; British Orator, Professor Greenbank; The Cradle of the Twin Giants, H. Christmas; Louis Napoleon, Rev. M. Baxter; Documents concerning the Life and Character of Swedenborg, Rev. Southson; Robert Owen, J. Booth, M.A.; Poetical Works, Hollingsworth; Ecstasies of Genius, J. W. Jackson; The Age of Reason, Paine; Gypsies, J. Hoyland; Spiritualism: its Facts and Phases, J. H. Powell; Primary Truths of Religion, M. Clark; Botanic Garden, E. Darwin; Essays selected from Sermons, H. Huxley; Workman's Wrongs, P. Barry; Divinum Humanum, Miss Fawcett; Electrical Psychology, Dods; Doctrine of a Future Life, Alger; Legends of the Old Testament, Strange; Life's Lectures, Denny; The Ideal Attained, Farnham.

There are also a few volumes of which I cannot conveniently obtain the author's names at the present time; they are as follows:—

Vital Magnetic Cure; Clever Boys of Our Times, and How they became Famous Men; The Bible: is it the Word of God? Lecture on Emanuel Swedenborg; Swedenborg Studies; The Book of God; Dawn; How to Make Money; Letts's Diary for 1850; Art of Dyeing Wool; The End of all Things; Lectures on the Heathen Gods.

There are in the collection volumes of *Human Nature*, from 1872 to 1874, and *MEDIUM AND DAYBREAK*, from 1870 to 1874. I must here apologise for the imperfect manner in which this report is rendered, and must claim as excuse the present want of thorough order reigning at the library. I hope that soon this irregularity may be removed.

During the time that has ensued since I held the above position, I have registered 191 books in all up to the present time. The number of registrations for each author is as follows:—Sweet, 8; Home, 4; Conant, 5; Hands, 4; Olcott, 10; Davis, 21; Watson, 7; Tiffany, 4; Ideal Attained, 8; Vital Magnetic Cure, 6; Cowan, 5; Giles, 3; Doten, 6; Howitt, 16; Tuttle, 1; Swedenborg Studies, 1; Crossland, 3; Peebles, 4; Angelic Revelations, 2; Evans, 1; Pease, 4; Ferguson, 3; Putnam, 4; Tappan, 5; Barratt, 2; Divinum Humanum, 2; Swedenborg, 8; Dr. Tannestock, 1; Strange Visitors, 8; Wallace, 2; Edmonds, 4; Electrical Psychology, 4; Harris, 6; Denton, 1; Life's Lectures, 1; Barker, 1; Dawn, 5; Hafed, 4; Legends of the Old Testament, 1; Self-Made Women, 3; Hollingsworth's Child Eronwold, 1; T. L. Nichols, M.D., 1; Human Physiology, 1; The Bible, is it the Word of God? 2.

The number of readers, however, is very small, according to the number of Spiritualists who are supposed to reside in Manchester; but, on the other hand, they are proportionately large, considering the few who connect themselves with the movement at the point referred to. It seems a great pity that so much valuable information and instruction of so varied a kind, both as relating to the spiritual and material existence of man, should call forth so little attention as it at present does.

The ladies seem very chary of their attentions to the many sources of knowledge therein contained; therefore it is scarcely to be wondered at that it is so little known or resorted to, when the love portion of humanity is wanting so much. There cannot be a profitable and perfect growth of any subject or object without its proper combinations—the wisdom to perceive and the love to desire. There have only been four lady borrowers during my term of office. Sad experience, this I now close this brief and imperfect report, hoping all discrepancies may be looked over.

The Library is situated at the Temperance Hall, Grosvenor Street, for the present, where the books may be obtained every Sunday afternoon, from half-past two until half-past four; but there being so few borrowers at present, and the period for the books being returned not less than a fortnight, it has not been necessary for me to be there at the appointed time, as every other week there are only one or two borrowers, and they invariably stay to the meetings, therefore they can obtain their books at the close.

The members' subscription includes the library fee, which is 1s. per quarter. The name and address of borrower are required to be registered in a book kept for that purpose.

PUELLA L. SUTTON, Librarian.

We have received from Mr. Colten, proofs of the odic photographs he described last week. They are quite distinct. They may be seen at the Spiritual Institution by all who feel interested in this novel and successful experiment.

A GLASGOW DIVINE ON "HAFED."

We extract the following from a letter by the Rev. Fergus Ferguson, D.D., in an American paper:—

"I have been reading a book last week which has been making a little stir in this country—and I am half ashamed to tell you what it is. It is a spiritualistic production, called 'Hafed, Prince of Persia.' The gentleman in whose printing-office my 'History of the Evangelical Union' is being printed is an enthusiastic Spiritualist, and he solicited my patronage for the volume to the extent of the purchase of a single copy. The work is quite a phenomenon, in so far as the mode of its composition is concerned, whatever view may be taken of its extraordinary pretensions. For several years it has been known that there has been in Glasgow what is called a painting medium, in the person of Mr. David Duguid, an illiterate working man; who has revealed, however, marvellous susceptibilities and faculties as a clairvoyant. He professes to be inspired by two Dutch artists, Ruysdael and Steen, who lived two hundred years ago. It is quite a sight to look upon this man with his eyes shut, and all the gas screwed down, mixing his paints in the state of trance, and reproducing old Dutch paintings with a dash and celerity that have completely surprised several of the professors of our university, who have gone to visit his strange studio. But of late, something yet more remarkable has occurred. These disembodied artists of Holland have brought to the Glasgow medium the spirit of Hafed, a Prince of Persia, who has actually poured forth the story of his life through this entranced Mr. Duguid; and there it is, tangible and readable, in a bulky book of six hundred closely-printed pages! Hafed professes to have lived in Persia at the time when Christ was born, and to have been one of the three wise men from the East, who came to Bethlehem guided by the indicating star, which indeed he declares to have been more a spiritualistic than an astral appearance. Much to the surprise of his readers, he proceeds to say that the child Jesus remained in Egypt till he was seven or eight years old; and that being a precocious boy, he was instructed, like Moses, in all the wisdom of the Egyptians. Then, after a brief stay at Nazareth (when the questioning of the doctors happened in the Temple in his twelfth year), Hafed declares that Jesus travelled with him in Persia and India, and learned all the wisdom of these countries, working miracles all the way, and actually raising a dead body out of the Ganges, of which there is a picture in the book, declared to have been painted direct by invisible spirits.

"I am afraid that by this time your readers will be likening the work to those apocryphal gospels which, by their minute and unlikely details, set off to advantage the grand simplicity and reticence of the four Gospels of our Authorised Version. Besides, if we accept this new account, we must reject the old; for the four evangelists undeniably represent the Saviour as spending at least eighteen years of his life in strict seclusion at Nazareth, subject to Joseph and Mary. I see that the book has fairly set the Spiritualists of Great Britain by the ears. One party, represented by the well-known Mr. S. C. Hall, is in raptures about 'Hafed,' and keeps this narrative beside the Bible, reading a portion of it every day. Another party, represented by William Howitt, the eminent Quaker, discredits the publication as the work of a false and lying spirit. Mr. Howitt writes thus from Rome, where he is at present sojourning: 'I am a Spiritualist; but I believe in the Bible. I accept the marvellous spiritual manifestations of these latter days only in so far as they bear out the clear revelations of the Word of God, and especially in so far as they confirm the precious and cardinal doctrine of the immortality of the soul. But am I to march through Coventry at the heels of all this fictitious nonsense, which, moreover, goes right in the teeth of God's blessed Word? He adds that he believes the work to be the production, through Duguid, of a cunning evil spirit, who wishes to damage the doctrine of the divinity of Christ; for the Saviour is represented throughout 'Hafed' as the old Arians represented him—as a creature, although the greatest of all creatures, and the possessor of pristine dignity before the world was.

"You may, perhaps, be surprised at me for making this work on Spiritualism the subject of my present letter; but the fact is, that it is making a great talk just now in certain circles here; and, besides, these manifestations were first heard of in your own wonderful country, and consequently you should be told of the fruits which the seed have brought forth on this side of the Atlantic, which the breezes have wafted to our old country across the ocean.

"I must confess, moreover, that while my faith in the immortality of the soul rests securely on the testimony of Scripture and the intuitions of the human breast, I am not disinclined to welcome in this age of gross and growing materialism, any well-authenticated subsidiary evidence which, in the providence of God, may be brought to us. Like William Howitt, I would rejoice in any confirmation of my faith in immortality which Spiritualism might bring me, although determined resolutely to reject as false and misleading any revelations antagonistic to the inspired Word of God. I cannot say that I have got the length of the pious Quaker yet—namely, of being confirmed in faith by these manifestations. I would rather be inclined to say that with me the whole subject stands in abeyance. I must also add that these Glasgow seances have brought to light certain facts which are very marvellous and, to me, inexplicable. There are actually thirty plates in this volume which the persons present declare were drawn direct by invisible hands, while the hands of the medium were tied behind his back, the room shrouded in darkness, and when all the other members of the company had joined hands in a ring! And from what I know of the moral character of these individuals, I am perfectly certain that, although it is possible they are deceived, they could not willingly deceive others. Then I find inscriptions correctly put down, Hebrew, Greek, and Latin, by this entranced and illiterate working man, and when no one in the room was acquainted with Hebrew, or Latin and Greek!"

GATESHEAD.—We have a circle in Gateshead, which has been in existence about seven months. We received a visit from Mr. Brown of Howden-le-Wear on June 12th. "Brettimo" took control, and gave excellent delineations and tests from spirit-friends, proving to the most sceptical minds that spirits can and do communicate with those left behind. I think that "Brettimo" only need be heard to be appreciated, for there is a wide field for him to work in if he is well used.—HENRY WINTER, 35, Cross Row, Felling Colliery.

LEGALITY OF CLAIRVOYANT PRACTICE.

The following is translated from the *Revue Spirite* for this month:—

ANIMAL MAGNETISM AND CLAIRVOYANCE BROUGHT BEFORE A COURT OF JUSTICE.—ACQUITTAL.

M. Jules Favre counsel for the defence; Baron du Potet witness for the defence.

On May 18, the Correctional Tribunal of the Seine had to judge Mme. Roger, a clairvoyante, accused of attempt at swindling, and also M. Fortier, her magnetiser, accused of complicity by aiding and abetting. Numerous witnesses appeared, to affirm the respectability of the two accused. Baron du Potet, who has represented the Magnetic School of France for more than half a century, was listened to with marked attention. In conclusion, he said, "I can only conclude that the sleep of a clairvoyant somnambulist constitutes a peculiar physical and moral state now well attested by science, and, if anyone tried to simulate it, he would be unable to do so. There are several degrees in the magnetic sleep: it loses a part of its force, of its intensity, particularly when the subject is tormented or teased."

Our great orator, M. Jules Favre, on whom devolved the defence of both the accused, spoke for an hour and a half. His audience listened in silence and with great attention to his eloquent delivery, which charmed even the judges themselves. During the debate, the celebrated advocate made several important interpellations to the railleries of certain unbelievers, who have never seen or studied anything. He replied: "That may make the public smile, but it would not make our most illustrious physicians smile." He said, in conclusion, that justice should take notice of mysterious facts when science has observed, recognised, and admitted them.

We may remark, by the way, this expression of the Advocate General: "We are in the presence of one of those phenomena which science attests without explaining." In June last the same remark might have been made with respect to Spiritualism, if the magistrates had known the question which they had to decide. [This is in allusion to Buguet's affair.]

This interesting trial did not last less than three hours, and the result of it is that the profession of Animal Magnetism and Clairvoyant Somnambulism no longer constitutes a misdemeanour, unless accompanied by fraudulent actions or manoeuvres, such as simulated clairvoyance, equivocal lucidity, &c.

AN INVESTIGATOR'S POSITION.

"GOOD ANGELS:" A Sermon by Rev. J. Wesley, M.A., &c., &c.

To the Editor.—Dear Sir,—I am informed that the narrative, said to be drawn up by the Rev. John Wesley, of extraordinary occurrences happening in his father's house, and issued by Matthews Brothers, printers, of Thomas Street, Liverpool, 1874, was not so drawn up as aforesaid, and that the said extraordinary circumstances did not occur, and that every well-read Wesleyan is aware that the said narrative is a tissue of (texture may as well be nameless). For this pamphlet I have to thank you, and I need hardly observe that Spiritualism, on the one hand, must be *in extremis* if obliged to narratives which cannot be verified for its support; and Wesleyanism, on the other hand, must be unworthy its founders if afraid to admit the truthfulness of a *bona fide* statement emanating from the Wesleys.

Possibly Wesleyans (if any such) seeing this letter may say "If the critics of Wesleyanism would endeavour to know what they mean, it would help them to the truth;" but I am critic in neither case: I simply wish to know facts, and, retaining the "Investigator's position" you very kindly assign me, ask (it may be) unpleasant questions as inoffensively as possible.—Yours faithfully,

WILLIAM NICHOLSON.

Whitecroft, near Lydney, Gloucestershire, June 16.

[For the contents of the narrative published with the sermon "Good Angels," neither printer nor publisher is in the slightest degree responsible. As the title states, the whole is extracted from the "Arminian Magazine," and it was not a Spiritualist organ, that we are aware of. If the thing be a lie, the Wesleyans must settle the little affair amongst themselves. Spiritualism is not "obliged to narratives" of any kind. It depends on facts, which can be verified independently; but some Spiritualist, seeing the narrative in the "Arminian Magazine," or quoted elsewhere, reprinted it as showing that the present phenomena do not stand alone. There is nothing at all offensive to Spiritualists in our correspondent's question, and for Wesleyans we do not answer, but there is something decidedly stupid in the inferences he draws as to the relation of the narrative to Spiritualism. After all, it does not appear that his opinion on the veracity of the "narrative" is of much account unless well sustained, seeing that he is rather opaque on other points.—Ed. M.]

MEYERBEER HALL, LIVERPOOL.

The Sunday lectures at this new Home for Spiritualists, in the second town or city of Great Britain, continue very attractive and interesting, alike to friends and strangers. On June 18th, Dr. William Hitchman lectured on "Princes and People" in the afternoon, setting forth the true genius of Hebrew Spiritualism as admitting of no kingship but that of God, who immediately directed the government of his faithful and devoted seekers after truth by means of a spiritual commonwealth of angels and mortals; then, as now, monarchs and princes being given to the people as a punishment for their want of morality and intelligence. "We must trust in principles, and not in princes," he said, citing a number of historical facts to prove the despotic nature of kingcraft and priestcraft, in all ages, and that our only hope is to commune with the angels of heaven, and make a paradise of spirituality on earth, by asking God to give us individually a new heart, a new spirit, and a new life evermore. The evening oration was entitled, "What is Death?" given by Mrs. Nosworthy in that literary, poetical, and dramatic style which has long made her one of the most famous elocutionists in the kingdom; and the various quotations from "Hafed," on that important subject, proved a source of intense delight to the audience, as well as demonstrating that beautiful and charming work to be one of the greatest treasures yet vouchsafed to humanity. Dr. Hitchman will lecture on the 25th instant, at 3 p.m., on "Moral Duties in 1876," and Mr. Priest, at 7 p.m., on "Historic Christianity." Heartily welcome to all.

TESTIMONIAL TO MR. BENJAMIN COLEMAN.

The following ladies and gentlemen have agreed to act as a committee:—

- The Countess of Caithness, Stagenhoe Park, Welwyn.
- Sir Charles Isham, Bart., Lamport Hall, Northampton.
- William Howitt, Esq., Rome, Italy.
- S. C. Hall, Esq., F.S.A., 50, Holland Street, Kensington.
- Charles Blackburn, Esq., Didsbury, Manchester.
- Alexander Calder, Esq., 1, Hereford Square, South Kensington.
- Jacob Dixon, Esq., M.D., 8, Great Ormond Street.
- W. M. Wilkinson, Esq., 44, Lincoln's Inn Fields.
- A. A. Watts, Esq., 119, Landsdowne Road, Notting Hill, W.
- S. Chinnery, Esq., 142, Strand, London, W.C.
- J. Enmore Jones, Esq., Enmore Park, S.E.
- C. Townsend Hook, Esq., Snodland, Rochester, Kent.
- G. N. Strawbridge, Esq., Annandale, Upper Norwood, S.E.
- Cornelius Pearson, Esq., 15, Harpur Street, Bloomsbury.
- William Tebb, Esq., 7, Albert Road, Gloucester Gate, Regent's Park.
- A. Leighton, Esq., 16, South Castle Street, Liverpool.
- James Wason, Esq., Wason's Buildings, Liverpool.
- Mrs. Makedougall Gregory, 21, Green Street, Grosvenor Square.
- Mrs. Tebb, 7, Albert Road, Regent's Park, N.W.
- Thos. Hayle, Esq., M.D., The Crescent, Rochdale.
- Thomas Shorter, Esq., 23, Prince of Wales Road, N.W.
- W. H. Harrison, Esq., 38, Great Russell Street, W.C.
- J. H. Gledstanes, Esq., Junior Carlton Club, Pall Mall, S.W.
- W. C. Copperthwaite, Esq., Malton, Yorkshire.
- C. F. Varley, Esq., F.R.S., 2, Great Winchester Street Buildings, E.C.
- J. O'Sullivan, Esq. (late U.S. Minister to Portugal), 10, Rae Kepler, Paris.

- Epes Sargent, Esq., Boston, U.S.A.
- Mrs. Nisbet, Esq., 219, George Street, Glasgow.
- Mrs. Hamilton, York Place, Portman Square, W.
- J. Lamont, Esq., Fairfield, Liverpool.
- Thos. Slater, Esq., 19, Leamington Villas, Westbourne Park.
- W. J. Williams, Esq., Elliott House, New Steine, Brighton.
- A. Glendinning, Esq., 4, Castledine Road, Anerly, S.E.

Subscriptions, which will be duly acknowledged, may be forwarded to the Hon. Treasurer, Alexander Calder, Esq., 1, Hereford Square, South Kensington, S.W.

The following sums have been already subscribed:—

	£	s.	d.		£	s.	d.
A Friend	50	0	0	F. Griffin	5	0	0
Charles Blackburn	50	0	0	Sir Chas. Isham, Bart.	5	0	0
"A. v. H."	30	0	0	J. S. Law	5	0	0
Martin R. Smith	25	0	0	Friend, per Mrs. Vernon	3	3	0
Alexander Calder	25	0	0	G. de Liagre	3	3	0
William Tebb	25	0	0	C. Pearson	3	3	0
A. L. Elder	25	0	0	Miss Clark	3	0	0
W. M. Wilkinson	20	0	0	S. C. Hall	2	2	0
O. v. Hoffman	20	0	0	John Marshall	2	2	0
James Wason	20	0	0	C. Stephens	2	2	0
Friends at St. Petersburg	19	7	6	Dr. E. Baikie	2	2	0
Friends at Glasgow, per				"P."	2	2	0
H. Nisbet	10	16	0	Rev. W. Whitear	2	2	0
Thomas Grant	10	10	0	Miss Whitear	2	2	0
A Friend	10	10	0	Thomas Scott	2	2	0
Mrs. St. Claire	10	0	0	D. G. Fitzgerald	2	2	0
W. J. Williams	10	0	0	Miss Watts	2	2	0
"Two Friends and Neigh-				Dr. T. Skinner	2	2	0
hours"	10	0	0	C. McLean	2	0	0
W. C. Copperthwaite	10	0	0	Miss Douglas	2	0	0
G. N. Strawbridge	10	0	0	T. Shorter	2	0	0
Alexander Tod	10	0	0	M. De Veb	2	0	0
J. Ridley	10	0	0	John Lamont	2	0	0
Mrs. Hamilton	10	0	0	W. Glynes	1	1	0
Mrs. Daun	10	0	0	J. T. Poole	1	1	0
T. J. Allan	10	0	0	Dr. C. L. Robertson	1	1	0
Mrs. Hennings	5	5	0	Mrs. S. Dickson	1	1	0
Mrs. Barry	5	5	0	"R. B."	1	1	0
J. V. Vernon	5	5	0	"D. H. W."	1	1	0
W. H. Harrison	5	0	0	A. Glendinning	1	1	0
C. Townsend Hook	5	0	0	C. P. Carter	1	0	0
Wm. Howitt	5	0	0	J. Gledstanes	1	0	0
Enmore Jones	5	0	0	Mrs. M. Gregory	1	0	0
A. A. Watts	5	0	0	Dr. Hale	1	0	0
Mrs. Watts	5	0	0	Mrs. Wiseman	1	0	0
Walter Weldon	5	0	0	Baroness v. Vay	0	18	4
"P. G."	5	0	0	C. Parsons	0	10	6
"M. G. S."	5	0	0	"C. C. G."	0	10	0
C. F. Varley	5	0	0	"D. S. V."	0	7	6
"J. H. D."	5	0	0				

Total £587 2 4

Mr. PERKES of Birmingham, we regret to hear, is in a very low state of health, and is not expected to recover. His ailment is consumption. He has been a most faithful worker in the Cause.

The literary partner of the Egyptian Hall "illusionists," writes to the Brintree paper, quoting entire Mrs. Abbott's letter, which recently appeared in the MEDIUM. This literary person is the victim of a mania, which makes him believe that it is his special mission to ruin mediums and put a stop to Spiritualism, or rather to use these means to advertise the "illusionists." To this amiable weakness we do not demur, seeing that the afflicted gentleman is a constant reader of our paper, advertises it gratuitously, and has enabled Mrs. Abbott to tell her neighbours of her devotion to Spiritualism. For "all Brintree and Bocking" to know that such an exemplary and well-known lady has been twenty years a Spiritualist and desirous of promoting a knowledge of the science amongst her neighbours, is an argument too powerful for our "friend" to reply to. This valuable statement could not well have been made so public without the "mediumship" of this talented gentleman, whose devotion to our views is much greater than his extreme modesty would give him credit for.

THE MEDIUMSHIP OF THE BAMFORD BOYS.

Mr. Barns.—Dear Sir,—Wonderful are the manifestations which have taken place through the mediumship of the Bamford Brothers; time seems to improve their powers.

I was invited a few evenings since to witness the phenomena. The medium was the younger brother. We tied tapes tightly round his wrists; the tapes were then threaded through two small holes in the bag into which he was put, behind his back, and securely fastened to the seat of his chair; the top of the bag was then stitched to his shirt-collar, and there seemed to be no way of putting any articles inside the bag, unless they could be got down between the neck and collar, and, if in that way, they could only lodge inside the waistcoat or trousers.

In this position we placed him behind a curtain in a corner of the room, and we sat in the light. On his knees was placed a large bell, weighing about six pounds, and instantly it was rung violently and clearly. Then we placed it on a chair by the side of him, and the same result was produced. A ring was afterwards placed on his knees, and directly it was placed on one finger. I was asked to take my gloves and place them on his knees, and in two or three minutes they were on the boy's hands and buttoned. After that, first my watch, and then my chain were transferred from his knees and put in proper manner in his waistcoat. He was now taken out of the cabinet and examined. The stitches were unbroken, and the tapes secure. Bag removed, and ring, gloves, watch, and chain on his person. I consider these to be the most extraordinary phenomena that have yet occurred through his mediumship, the test-conditions being so thorough.—I am, yours respectfully,

Macclesfield, June 19.

"HONESTY."

PESSIMISM.

DEDICATED TO TATTLERS.

Who cares what the cross world may say? Not I;
I take no interest in its croaking cry;
I slightly heed its praises or its blame,
Since fools applaud, and pimps affect a shame.
I keep my ground, tho' Mrs. Grundy nudge,
I have a conscience, and be that my judge.
The haughty glance, and the malignant sneer
Affect me not, while Reason keeps her sphere;
Powerless beside me fall the shafts of Hate,
The slime of Slander, and the stink of State.
Friendships may wane and wither, one by one,
They'll leave no memory when the last be gone,—
Except, indeed, to mind me, on the whole,
Of those who showed such emptiness of soul.
Yet I have friends congenial to my heart,
That from my bosom, Death can never part:
Ever affectionate and ever near,
The denizens of God's bright summer-sphere;
Kindly in counsel, and in wisdom strong,
Gentle in chiding, and in patience long;
Who, when my soul to heaven would aspire,
Fan there the flame of the undying fire.
What shall I reckon, tho' all the world may chide,
When spirits such as these are on my side?
And why give ear to those who call me vile,
Or fear the frowns of earth, when angels smile?

Everton, May, 1876.

J. REGINALD OWEN.

COMMERCE AND MORALITY.—The *Monetary Gazette*, in commenting on the honourable and successful career of Stewart, the New York millionaire, uses these words:—"We, who know it well, deliberately affirm, in the face of the whole community, that there will scarcely be completed this day in the City of London a single transaction, small or great, without some taint of falsehood in it. Even should any trader be bold enough to speak the naked truth at all times, and under all circumstances, the world will laugh at him for his pains and tell him he invites destruction. In Liverpool, Manchester, Birmingham, Glasgow, and every other centre of industry, the character of trade will this day be exactly the same. Of such is the kingdom of Mammon! And we think in this process of reciprocal deception we avoid demoralising ourselves, and the whole ramifications of trade together! We think that the little lie we tell, and fancy is so smart, does not return to us in ugliness, deception, and loss, a hundredfold! There are closer relations between moral rectitude and material success than men are willing to believe, and if we could rigidly reduce to practice this transatlantic maxim 'No lies,' we should purge business of one of its deepest dishonours, and at the same time of one of the chief causes of its present disaster."

HOME CIRCLES.—Much has been said in favour of private sittings at one's own home, and from my experience I get such things that I never had in public circles—things which cause one to thank God for the glorious light of spirit-communication. Through it I have been put *en rapport* with many spirit-friends. When sitting with Mrs. Moss the other day she saw and described, standing in the room in full daylight, a child, of mine, who passed on six years ago. She held up a scroll with her name, and then my spiritual name. The medium described two other spirit-children of mine, not having seen either in earth-life. After that several men and children were described, and messages read. So much *en rapport* have I become with several spirit-friends, that I know them, by their influence, in the open air, or in a railway carriage, and exceedingly pleasant do I find it, when in doubt, to lift my thoughts to them and get replies to questions. When I think of these things I am grieved to hear men walking on in ignorance, and even calling the source satanic. I have often had letters, and going into the medium's room some control has told me the contents, and given me a fit reply, the medium not knowing I had the letters. I was cured of an ailment of long standing by her guides in three days. These are only a few of many good things I have been favoured with, and therefore have pleasure in advising the careful and serious holding of home circles. Had it not been for the failure of Mrs. Moss's health, she would have been a good worker in this glorious cause.—J. CROUCHER, 24, Brook Green, Hammersmith, W., June 15.

WEST RIDING DISTRICT COMMITTEE.

Mr. Editor.—Dear Sir,—We had two meetings in the Oddfellows' Hall, Brighouse, on Sunday last, when Miss Longbottom of Halifax occupied the platform, both afternoon and evening. There were good and very respectable audiences at both services, who selected the subjects for both discourses. In the afternoon the subject was from 1 Cor. ii. 14, which formed the groundwork of more than an hour's most beautiful discourse.

The subject chosen for the evening was from 1 Peter iii. 19. The discourse from this text was really something grand, and every eye appeared to be fixed upon the speaker in almost breathless silence, apparently quite carried away by the sayings of the controlling spirit, when a hearty "Praise the Lord!" came from one of the audience, in old-fashioned Methodist style.

To give you an idea how this discourse was received, I may state the following fact, viz.—As the audience was passing out, one woman was heard to say, "I know nowt about 'em" (the Spiritualists), "but the lass as preached very well;" and several other eulogistic remarks were made, which truly showed that our mission was highly appreciated by those who had attended our services. In return for the cordial reception we had, we intend to give our Brighouse friends another visit at the first opportunity.

June 20.

J. LONGBOTTOM, Sec.

THE MINISTRY OF ANGELS.

It is a saintly thought, that those
For whom we sorrow here
Are guardians of our own repose
When, wearied with life's share of woes,
We seek relief from care,
And dream of yonder blissful land,
Where worn hearts grieve no more;
And clustered on that shadeless strand,
We see the friends of yore.

They come, these messengers of love,
In the still twilight hour;
Unseen, but felt, around they move,
And wait the prayers we breathe above
Unto the throne of power;
It may be that to them is given,
To guide our hearts aright,
To purify from earthly leaven,
And fix them on a changeless heaven,
Unveiled by woe or night;

To turn our footsteps when astray,
And lead us from the net
That danger spreads around our way;
And when we spurn their gentle sway,
They weep, nor leave us yet.
And when the good man sinks to rest,
To the last parting breath,
The angels cheer his fainting breast,
And bear him midst the ransomed blessed
Through the dark gates of death. WM. JONES.

SWEDENBORG SOCIETY, BRITISH AND FOREIGN.

The sixty-sixth anniversary of this society was held at the society's house, 36, Bloomsbury Street, London, W.C., on Tuesday, the 20th inst. H. R. Williams, Esq., occupied the chair. The report of the committee states "that the action of the society in recent and past years has not been lost upon the world," and extracts from the *British Quarterly Review*, the *Edinburgh Daily Review*, and other papers, are given in support of the statement. The theology of the day is also shown to be very different in its character to that usually understood as orthodox. The *World* refers to the present "foggy ideas of Satan's materialistic personality," and the *Daily Telegraph* to the "spiritual significations of the Swedenborgians." The *Leamington and Warwickshire Chronicle* to the meaning of the statement in the first chapter of Genesis,— "The evening and the morning were the first day," spiritually understood being "the awakening of the mind from darkness into light, as a period or step on the staircase of knowledge," which is in agreement with Swedenborg's interpretation of that book, and to Mr. Wilkie Collins's romance, "The Two Destinies," as embodying in some degree the doctrine that there is a sex of mind as well as body, and that a true marriage is the union of two minds into one. The published offer of the work entitled "The True Christian Religion" to clergymen gratis, was withdrawn in June, 1875, but 806 applications to the 1st May last had been entertained. With the balance remaining in the hands of the treasurer at the beginning of the year, part of which being the remainder of the late Mr. Attwood's handsome donation, a new edition of "The Apocalypse Revealed," in one volume, 920 pp., has been printed, and offered gratis, by circular, to 36,000 clergymen and ministers of the United Kingdom. On the 17th June, 4,133 applications had been received, and a large addition to the number, it is expected, will be made before the offer is withdrawn. Some extracts from letters received in acknowledgment of the work are given. One, from a clergyman, is as follows:—"I never read the writings of the great Christian philosopher of Sweden, or of those who have studied what he unfolded in his marvellous books, without gaining a clearer insight into the Divine purpose of the Incarnation of our Lord, and a more comprehensive grasp of the whole cycle of Christian doctrine. I believe too, that there are many like myself in all branches of the Christian Church." The presentations have been numerous. Amongst others, the Free Public Libraries at Bradford, Hincley, Leamington, Macclesfield, Plymouth, Sheffield, Stockport, and Swansea have been supplied with part or all of the works in English. In Italy the printed translations have been well received by a large number of priests. Those placed in the public libraries last year have had many readers. An edition in Polish of "The Divine Providence" has been printed, and is now being circulated on the Continent. In Norwegian the first volume of "The True Christian Religion" has been printed, and is now on sale in Denmark. The number of volumes sold and presented by the

Society is 7,954. The report and treasurer's account were adopted, and the following resolution was carried *nem. con.*:—"That the advancement and happiness of mankind depend upon the diffusion and acceptance of truths, spiritual, rational, and scientific. And as the writings of Swedenborg contain such truths in unparalleled abundance, admirably unfolded and enforced, this Society, established for their circulation, is worthy of the support of the ministers and members of every Christian denomination."

ETHNOLOGY OF THE BIBLE.

Mr. C. O. Groom Napier, F.G.S., will deliver two lectures on the Ethnology of the Bible, illustrated by portraits, maps, &c., at Cavendish Rooms, 71, Mortimer Street.

First lecture, on Monday, June 26, at half-past eleven o'clock in the morning. 1. Introductory half-hour for discussion. 2. Children of Shem. 3. House of Isaac.

Second lecture, Wednesday, June 28, at half-past eleven o'clock in the morning. 4. Children of Keturah, Gomer, and Ham. 5. Children of Israel. 6. The discovery of Hebrew, Greek, and Roman alphabets, written by the hand of God on natural objects. The natural objects will be shown, as well as large paintings of them.

The above subjects are all unpublished and original.

LANCASHIRE DISTRICT COMMITTEE.

MEETINGS.

ROCHDALE.—Sunday next, June 25th. Regent Hall, Regent Street. 2.30 and 6.30 p.m. Medium, Miss Longbottom of Halifax. Committee: Mr. Salisbury, Mr. Greenlees, Mr. Langley, Mr. Parsons, Mr. Sutcliffe.

We shall be glad to see all friends from surrounding towns. Tea provided at the Hall at a reasonable price.

ASHTON.—Sunday afternoon only, 2.30, July 2nd. Temperance Hall, Church Street. Speaker, Mr. J. Burns of London.

STALEYRIDGE.—Sunday evening only, 6.30, July 2nd. At the Peoples' Hall. Speaker, Mr. J. Burns of London. Committee: Mr. York, Mr. Hartley.

ROCHDALE.—Regent Hall, Regent Street. Sunday, July 9th. Medium, Mr. J. J. Morse of London. Committee: Mr. Salisbury, Mr. Greenlees, Mr. Langley, Mr. Sutcliffe, Mr. Parsons.

WIGAN.—See further notices.

MANLEY HALL AND PARK, MANCHESTER.—Saturday, July 1st.

The Executive and all Spiritualists will meet in the wood, near the lake, at 5.30 p.m. Mr. James Burns of London will be present. All friends are particularly solicited to attend, that we may have a grand social gathering. Fares from Market Street, 3d. out and 4d. in, by 'busses continually running every few minutes. Admission to the Park 1s. JAMES SUTCLIFFE, Secretary.

21, Elliott Street, Rochdale.

WEST RIDING DISTRICT COMMITTEE.

MEETINGS.

CLECKHEATON.—On Sunday, June 25, Mr. Wood, of Halifax, will speak twice in the Co-operative Hall, Cleckheaton; in the afternoon at half-past two, in the evening at half-past six. 14, York Terrace, Halifax. J. LONGBOTTOM, Secretary.

MR. MORSE'S APPOINTMENTS.

HALIFAX.—Sunday, June 25th; regular monthly engagement. Old County Court House. Afternoon at 2.30; evening at 6.30.

NEWCASTLE-ON-TYNE.—Sunday, July 2nd. Old Freemasons' Hall, Newgate Street. The adjourned conference of the North of England Spiritualists' Central Committee will meet on the above date. Public meeting at 7 p.m.

ROCHDALE.—Sunday, July 9th. Regent Hall, Regent Street. Afternoon at 2.30; evening at 6.30. For the Furd of the Lancashire Committee.

GLASGOW.—July 11th till 22nd.

HALIFAX.—July 23rd.

MANCHESTER.—Sunday, July 30th. Temperance Hall, Grosvenor Street. Afternoon at 2.30; evening at 7.

OSSETT.—Sunday, August 13th. The Spiritualists of the vicinity will hold an experience-meeting, conference, and tea-meeting.

BISHOP AUCKLAND.—Sunday, August 20th. Arrangements pending.

SALTBURN-BY-THE-SEA.—About August 21st until end of the month. Societies desirous of engaging Mr. Morse's services are requested to write to him for terms and dates, at Warwick Cottage, Old Ford Road, Bow, London, E.

Mr. COGMAN'S quarterly tea-meeting will be held at 15, St. Peter's Road, Mile End, on Sunday, June 25. Tea on table at five o'clock, Tickets, 1s. The Sunday meetings are being well attended.

CARDIFF.—We learn that Mr. Allen Hough, the Oldham healing-medium, will visit Cardiff on Saturday (to-morrow), and heal for a few days. His address will be—care of Mr. D. Powell, 7, Crockherb Town, Cardiff.

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BANCROFT, GEORGE, Oxford Street, Werneth, Oldham. Trance.

BLAND, J. L., 15, Walker's Place, Sykes Street, Hull. Healing medium.

BURNS, J., 15, Southampton Row, London, W.C. Normal.

CRISP, W., Greatham, West Hartlepool. Normal.

HARPER, R., Sobo Hill, Birmingham. Normal.

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Other names that may be sent in will be added to this list.

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[From Judge J. W. Edmonds, ex-Chief Justice of the Supreme Court, New York.]

I have read the work "The Science of a New Life," by Dr. John Cowan, and I ought not to withhold from you the expression of my approbation of it. I would have given a good deal for the knowledge it contains in my boy days—some sixty years ago, and I rejoice greatly that it has at length been put in a form accessible to all. J. W. EDMONDS.

[From Dr. Dio Lewis of Boston, the well-known Author and Lecturer.]

Dr. Cowan.—Dear Sir,—I have read your work, "The Science of a New Life." I have more than read it—I have studied, I have feasted upon it.

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For years I have been gathering material for such a work. Constantly I have applications for the book, which years ago I promised the public. Now I shall most conscientiously and joyfully send them to you.—I am, most respectfully yours, DIO LEWIS.

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- SUNDAY, JUNE 25, Mr. Burns at Doughty Hall, 14, Bedford Row, at 7. MONDAY, JUNE 23, "Star Circle," at 8. Mr. Burns's Phrenological Delineations. Admission 1s. TUESDAY, JUNE 27, Mr. W. Clarence, at 8. Admission 2s. 6d. WEDNESDAY, JUNE 28, Mr. Herne, at 8. Admission 2s. 6d. THURSDAY, JUNE 29, Mr. Bullock, Jun., in the Country. FRIDAY, JUNE 30, Mr. W. Clarence, at 8. Admission 2s. 6d.

SEANCES AND MEETINGS IN LONDON DURING THE WEEK.

- SATURDAY, JUNE 24, Notting Hill, at 11, Blechynden Mews, Latimer Road, at Mr. Williams. See advt. [7.30. 3d.] SUNDAY, JUNE 25, Dr. Sexton, Cavendish Rooms, at 7. Mr. Cogman, 15, St. Peter's Road, Mile End Road, at 7. Notting Hill, 11, Blechynden Mews, Latimer Road, at 7. 3d. MONDAY, JUNE 26, Mr. Williams. See advt. TUESDAY, JUNE 27, Mrs. Olive's Seance. See advt. Mrs. Prichard's Developing Circle for Clairvoyance. See advt. Mrs. Baker Howarth's Developing Circle, at 87, Invillie Road, Walworth, S.E., at 8. Admission 1s. WEDNESDAY, JUNE 28, 21, King Arthur Street, Clifton Road, Peckham, at 8. 6d. H. Warren, 7, Kilburn Park Road, Carlton Road, at 7.40. Admission, 1s. THURSDAY JUNE 29, Dalston Association of Inquirers into Spiritualism. For information as to admission of non-members, apply to the honorary secretary, at the rooms, 74, Navarino Road, Dalston, E. Mr Williams. See advt. Mrs. Prichard's, at 10, Devonshire Street, Queen Square, at 8. Admission 1s. FRIDAY, JUNE 30, Mrs. Olive's Seance, 15, Ainger Terrace. See advt. MRS. BULLOCK'S HALL, 19, CHURCH STREET, ISLINGTON. SUNDAY, Evening Service at 6.30 for 7, admission free. TUESDAY, Physical Seance for Spiritualists only; tickets 2s. 6d. THURSDAY, Seance for Investigators; tickets 1s. FRIDAY, Seance for Subscribers only. SATURDAY, Social Meeting; tickets 6d. each, Subscribers free. Commencing at eight o'clock on week-nights. All communications to be addressed to Mrs. Bullock, 19, Church Street, Islington.

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SOUTH LONDON ASSOCIATION OF SPIRITUALISTS. Meetings suspended during change of rooms.

SEANCES IN THE PROVINCES DURING THE WEEK.

- SUNDAY, JUNE 25, KEIGHLEY, 10.30 a.m. and 5.30 p.m. Children's Progressive Lyceum at 9 a.m. and 2 p.m. SOWERBY BRIDGE, Spiritualist Progressive Lyceum, Children's Lyceum, 10 a.m. and 2 p.m. Public Meeting, 6.30 p.m. BOWLING, Spiritualists' Meeting Room, 2.30 and 6 p.m. BIRMINGHAM, Mr. W. Perks, 312, Bridge Street West, near Well Street, Hockley, United Christian Spiritualists at 6.30 for 7, for Spiritualists only. BRIGHTON, Hall of Science, 3, Church Street, doors closed 6.30 p.m. MANCHESTER, Temperance Hall, Grosvenor St., All Saints, at 2.30. HALIFAX Psychological Society, Old County Court, Union Street, at 9.30 and 6. Children's Lyceum at 10 a.m. NOTTINGHAM, Churchgate Low Pavement. Public meeting at 6.30 p.m. OSSETT COMMON, WAKEFIELD, at Mr. John Crane's, at 2 and 6 p.m. NEWCASTLE-ON-TYNE, at Freemasons' Old Hall, Weir's Court, Newgate Street, at 6.30 for 7 p.m. LIVERPOOL, Public Meetings at Meyerbeer Hall at 3 and 7 p.m. DARLINGTON Spiritual Institution, 1, Mount Street, adjoining the Turkish Baths. Public Meetings at 10.30 a.m. and 6 p.m. SOUTHSEA, at Mrs. Stripes', 41, Middle Street, at 6.30. LOUGHBORO', Mrs. Gutteridge, Trance-medium, Dene's Yard, Finfold Terrace, at 6 o'clock. GLASGOW, Public meeting, 6.30 p.m., at 164, Tronagate. BECKMONDWICK, Service at 6.30 at Lower George Street. Developing Circle on Monday and Thursday, at 7.30. OSSETT Spiritual Institution, Ossett Green (near the G. N. R. Station). Service at 2.30 and 6 p.m. Local mediums. OLDEAM, Spiritual Institution, Waterloo Street, at 8. GRIMSBY, at Mr. T. W. Asquith's, 212, Victoria Street South, at 8 p.m. BURY, Assembly Room, Cook Street, at 2.30 and 6.30. TUESDAY, JUNE 27, BROCKTON, Meeting at Mr. Freund's, 2, Silver Street, at 8.15 BIRMINGHAM, Miss Bessie Williams, 71, Alma Street, trance medium. WEDNESDAY, JUNE 28, BOWLING, Spiritualists' Meeting Room, 8 p.m. OSSETT COMMON, at Mr. John Crane's, at 7.30. BIRMINGHAM, Mrs. Groom, Developing circle. Mediums only. 6 to 7. 165, St. Vincent Street. BIRMINGHAM, Mr. W. Perks, 312, Bridge Street West, near Well Street, for development. KEIGHLEY, at the Lyceum, at 7.30 p.m., Trance-mediums, Mrs. Lucas and Messrs. Wright and Shackleton. THURSDAY, JUNE 29, NEWCASTLE-ON-TYNE, Old Freemasons' Hall, Weir's Court, Newgate Street. Seance at 7.30 for 8. GRIMSBY, at Mr. T. W. Asquith's, 212, Victoria Street South, at 8 p.m. SHEFFIELD, 8, Holland Road, Highfields. Developing Circle. Spiritualists only. FRIDAY, JUNE 30 BIRMINGHAM, Mrs. Groom, 165, St. Vincent Street. Development circle. Mediums only. 6 to 7. SALFORD, Temperance Hall, Regent Road, at 8.

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MR. W. CLARANCE, PHYSICAL, FLOATING, AND MATERIALISING MEDIUM, will give Public Seances at the Spiritual Institution every Tuesday and Friday Evening. Admission, 2s. 6d. N.B.—Mr. W. CLARANCE may be engaged for Private Seances. Terms, Two Guineas.—Please address 207, Euston Road, London, N.W.

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N.B.—Miss Fowler does not reply to Correspondence nor see Visitors on Sunday.

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MR. J. J. MORSE, INSPIRATIONAL TRANCE SPEAKER, has returned to England, and is now prepared to receive calls, as usual, to lecture in London or the provinces. All letters to be addressed to him at Warwick Cottage, Old Ford Road, Bow, London, E.

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THE PHILOSOPHY OF LAUGHTER AND SMILING.

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CONTENTS OF CHAPTERS.

PREFACE.

INTRODUCTION.

CHAPTER I. First—On the pecuniary expense of laughter. Second—On those who are enriched by it. Third—On its imagined advantages and benefits.

CHAPTER II. First—On the organs involved in the action of laughter. Second—On the means by which the habit of laughing is induced. Third—On the state of feeling to which it gives rise.

CHAPTER III.—Further observations on the means employed to produce what is termed laughter in infants, and on the injurious effects which result therefrom.

CHAPTER IV.—On the distinction between voluntary actions and those that are involuntary, with a reference to the organs which are employed to produce them.

CHAPTER V.—Descriptive of the physical effects of laughter on the organs of respiration.

CHAPTER VI.—Is it a confirmed fact (as is universally asserted) that laughter is an original instinct? In other words, is man really a laughing animal?

CHAPTER VII.—On the relation of laughter to wit.

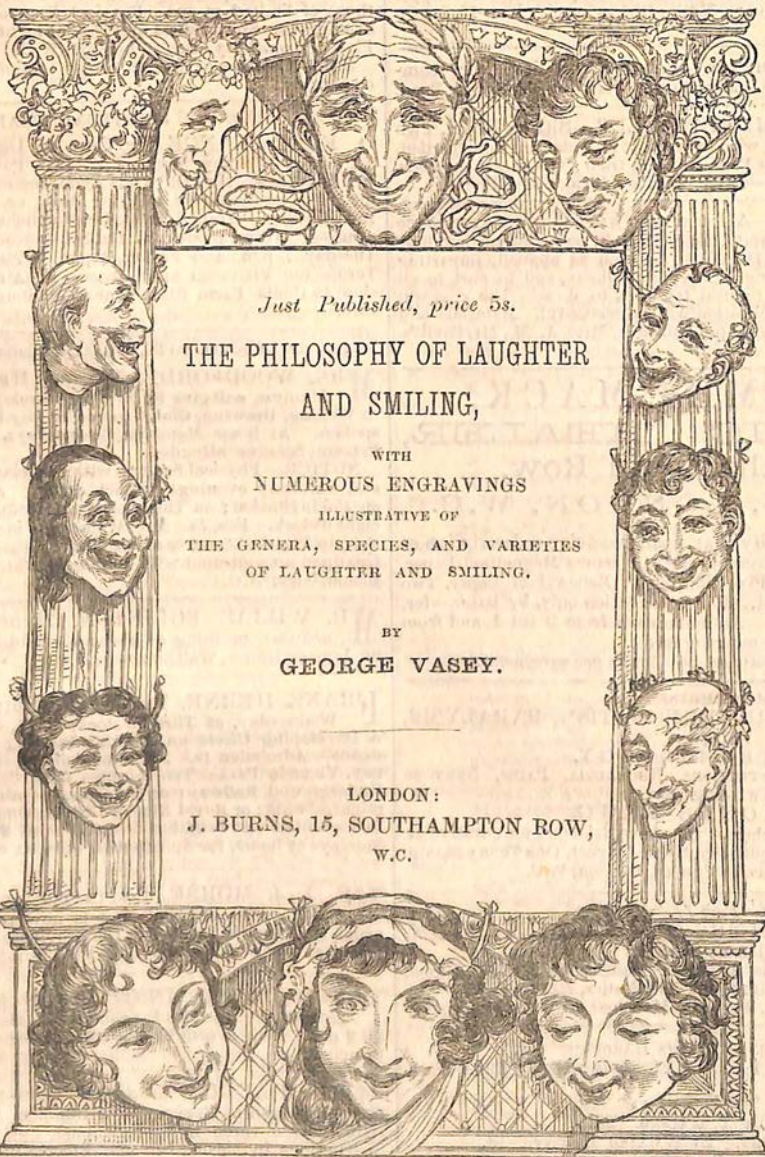
CHAPTER VIII.—On the logical relation of the action of laughter to the ideas, objects, or actions which excite laughter.

CHAPTER IX.—On the criterion by which to distinguish natural or instinctive actions and habits from those which are acquired.

CHAPTER X.—On the intellectual and moral status of the ordinary incentives to laughter.

CHAPTER XI.—On the moral and intellectual characteristics of those who are addicted to laughing.

CHAPTER XII.—Are laughter and joking, badinage and fun, consistent with dignity of character? or are they conducive to the maintenance of a beneficial political or social influence?



CHAPTER XIII.—The verdict of Shakespeare on the moral character of laughter.

CHAPTER XIV.—A brief comparison between gravity and levity—the grave and the gay. Have we any rule to direct us in the exercise of laughter?

CHAPTER XV.—On the degrading and vicious consequences of the habit of laughing.

CHAPTER XVI.—On the injurious effects of nursery rhymes and juvenile literature in stultifying the minds of children and youths by furnishing them with extravagant lies and egregious nonsense to excite their

wonder and induce them to laugh.

CHAPTER XVII.—A venial digression touching the false and imperfect methods now in vogue of teaching and training the young.

CHAPTER XVIII.—Milton *versus* Shakespeare on the subject of laughter.

CHAPTER XIX.—A comparison between those sayings and doings which are laughed at and those which are not laughed at.

CHAPTER XX.—The character of laughers compared with the character of those who are thoughtful and serious.

CHAPTER XXI.—Classification of laughs and smiles.

CHAPTER XXII.—On the broad line of demarcation which separates laughter from smiling.

CHAPTER XXIII.—Further illustrations of the distinction between a laugh and a smile.

CHAPTER XXIV.—Is it a fact (as is generally affirmed) that those who are accustomed to laugh are good-tempered, generous, and philanthropic? and, on the contrary, that those who seldom or never laugh are gloomy, repulsive, and misanthropic characters, who

LIST OF ENGRAVINGS.

- Laughing at Practical Jokes.
Laughing at the Old Gentleman's Misfortune.
Benevolent Smile, prompted by loving kindness.
Giggling Laugh, excited by boisterous fun & nonsense.
Obstreperous Laugh, instigated by practical jokes or extreme absurdities.
Hearty Laugh of the gentler sex.
Stentorian Laugh of the stronger sex.
Superlative Laugh, or highest degree of laughter.
Condescending, or the Patronising Smile.
Insidious smile.
Sardonic Sneer, or Furtive Leer.
Beseeching, or Persuading Smile.
Ironical, or "Don't you wish you may get it?" Smile.
Cajoling Smirk, or Wheeling Grin.
Credulous Simper, or the Gullible Smile.
Chuckle, or Exulting Smile.
Vague, Persistent Smile, or Vacant Simper.
Entreating Smile.
Confiding Smile.
Mother's Sympathetic Smile, & Infant's Smile of Delight.
Grandmother's Affectionate Smile, and Grandchild's Grateful Smile.
Joyous Smile of Friendly Recognition.
Supremely Affectionate Smile.
Pensive Smile.
Self-Conceited Smile, or the Smile of Self-Esteem.
Sawney's Snuff-Tickling Smile.
Joyful Smile over the cup that cheers but not inebriates.
First Portrait, the natural and usual state of silent thought or calm reflection.
Second Portrait, a Gentle Smile, under the influence of kindly sensations.
Third Portrait, exhibiting the expression of moderate laughter.
Fourth Portrait, displaying the influence of hearty laughter.
Goodman goaded to Madness. See extract from "Valentine Vox."

APPENDIX.

COLLATERAL AND EXPLANATORY.

SECTION I.—On the various species of tickling, physical, intellectual, and moral.

SECTION II.—Remarks on the effects of physical tickling. Quoted from a French encyclopaedia.

SECTION III.—On the extremely horrible and agonising condition to which a human being can be reduced by systematic tickling.

SECTION IV.—On Mr. Darwin's opinion respecting laughter.

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